THE

# True Christ Owned,

AS HE IS

TRUE AND PERFECT | GOD MAN.

Containing

An *ANSWER* to a late *Pamphlet*, having this Title,

The Quakers Creed, concerning the Man Christ Jesus, &c. *Writ by a Nameless Author.*

Which *Pamphlet* containeth many gross Lies, and wilful Perversions: Beside some other great Mistakes, occasioned by the Author his Ignorance and Blindness.

By *George Keith.*

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# The True Christ Owned,
AS
# He is True and Perfect GOD;
AND
# True and Perfect Man.

*Pamphlet.* TRanſcribed *verbatim* out of a Treatiſe entituled, *The way caſt up.*

*Anſ.* The falſe-hood of this ſhall plainly appear to any who readeth my Book, how that the Author hath Omitted many particulars of great Moment, that are neceſſary, for the Reader to underſtand the whole, beſide the many Arguments, made uſe of in my Book, to prove the truth of what I have affirmed; which he hath not ſo much as once named, onely he hath taken notice of ſome few, wherein he thought he could find any advantage, but that he is therein alſo diſappointed, the following Anſwer, I hope ſhall make ſufficiently apparent.

*Pamplet. Animadverſion,* 1. The *Quakers* from hence believe, that Chriſt had a Manhood differing in nature, from the man-hood of all other Men, contrary to *Heb.* 2. 11.

*Anſ.* He hath given no anſwer to my ar-

gument from 1 *Cor.* 15. 45, 46, 47. that proveth that Chriſt as Man, excelleth all other Men, in Nature and Subſtance, as the moſt high Heavens do excel the low Earth; but only to oppoſe this, he bringeth that Scripture, *Heb.* 2. 11. which yet doth nothing oppoſe what I have affirmed; for granting, that *Heb.* 2. 11. proveth, that Chriſt hath the ſame Nature of all other Men, in reſpect of all the eſſentials of Man's Nature, and that he had all belonging to Man's Nature, which *Adam* had, before the Fall, (although more is to be underſtood in *Heb.* 2. 11.) all this doth not prove, that he hath not ſomewhat more belonging to his Nature, as he is the Heavenly Man, than *Adam* had; but indeed, on the contrary, it proveth very *clearly, that he had more*, which is implyed in theſe words, *He that Sanctifieth*; for Chriſt the Heavenly Man, the Second *Adam*, doth Sanctify the Earthly Man, or Firſt *Adam*, as he believeth in him, and giveth him Life, both to Soul and Body, even Life Immortal; and therefore he hath a more excellent Nature, which is Heavenly and Divine, than the Firſt *Adam* had; for that which Sanctifyeth and Quickeneth, is more excellent, than that which is Sanctifyed and Quickened thereby; but it behoved him to partake of the true Nature of all other men,

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in all eſſentials, which therefore, accordingly he hath done, according unto *Heb.* 2. 14. forasmuch then, as the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame: and *ver.* 16. For he took not on him Angels, but the Seed of *Abraham.* But, that more is to be underſtood alſo, by theſe words Of One, *Heb.* 2. 11. is manifeſt, becauſe he that Sanctifyeth, and they who are not Sanctifyed, but remain in their Unbelief and Ungodlineſs, are not ſaid to be Of One. Nor doth Chriſt call the Unbelievers his Bretheren, but only them that believe, and are Sanctifyed by him: Chriſt therefore, and true Believers, are Of One, becauſe they are united together by a mutual participation of the Nature of each other; ſo that as Chriſt the Heavenly Man, doth partake of the Fleſh and Blood of the Children, they alſo partake of his Fleſh and Blood, and become one Fleſh with him according to *Eph.* 5. 31, 32. And therefore, as he doth partake of the Nature of Men, ſo theſe men who do believe in him, are partakers of his Divine Nature, who is the Heavenly man, and of God through him, according to 2 *Pet.* 1. 4. compared with 2 *Cor.* 5. 19. and *John* 17. 23. Moreover, that the Man Chriſt Jeſus, hath a Nature excelling all other men, as much as the Hea-

vens do excel the Earth; See alſo *John* 3. 31, 32, 33, 34, 35. and compare it with 1 *Cor.* 15. 45, 47.

*Pamphlet. Animad.* 2. They believe from hence, that the Word was made Fleſh, or Man, before the Creation of this World, contrary to *Gal.* 4. 4. 1 *Pet.* 1. 20.

*Anſ.* Theſe Scriptures prove nothing contrary to my aſſertion, for they are only to be underſtood of his outward coming, when he took Fleſh in the Virgins Womb, and came in the likeneſs of Sinful Fleſh; now I do not ſay, that he took that outward Fleſh from the beginning, but only at that time: but he, namely, the Heavenly *Adam* himſelf, was from the beginning, and was the Word made Fleſh, and gave unto the Saints from the beginning, his Fleſh to Eat, and his Blood to Drink, otherwiſe they could not have had Life in them, according to *John* 6.

*Pamphlet, Animadverſion* 3. The *Quakers* have found out another kind of Fleſh, beſides theſe four ſorts, 1 *Cor.* 15. 39.

*Anſ.* Here thou ſeemeſt rather to mock, than to argue in good earneſt. But what I have affirmed of the Heavenly Fleſh and Blood of Chriſt, which he had from the beginning, is no invention, nor fiction of ours, but grounded on the Scriptures Teſtimony, and

and alſo on our own bleſſed experience: for that Fleſh and Blood of Chriſt, which he had from the beginning, is the Food and Nouriſhment of our Souls unto Eternal Life, as it was alſo the Food and Nouriſhment of the Souls of all that believed in him, from the beginning of the World; for all before, and after his outward coming in that Body of Fleſh, did Eat the ſame Spiritual Meat, and Drink the ſame Spiritual Drink; for they Drank of the Rock, &c. and that Rock was Chriſt, 1 *Cor.* 10. But when the Apoſtle is ſpeaking of four kinds of Fleſh, he is only ſpeaking of the Fleſh of Terreſtrial, or Earthly Bodies; but not of the Fleſh of Chriſt that came down from Heaven; which indeed, is none of theſe four Sorts, but hath a more excellent Nature: for all theſe four Sorts are but Natural and Corruptible, but the Fleſh of Chriſt is Spiritual and Incorruptible: And as touching the words of *Grotius*, cited by thee, Fleſh is not underſtood by the *Hebrews*, but of the Mortal Body; it is eaſily anſwered, by taking the word literally, without any Metaphor or Figurative Speech; but if we take it Figuratively, it hath other Significations. For how oft is all mankind comprehending both Soul and Body, called Fleſh in Scripture, and yet the Soul is not the Mortal

Body? But how little haſt thou conſidered, how if thou ſtand unto the words of *Grotius*, thou haſt given a ſtone to break thy own Head? for if nothing is to be called Fleſh, but the Mortal Body; then the Body of the Reſurrection, namely, both Chriſt, his Body, & alſo the Reſurrection-Body of the Saints, is not properly Fleſh, becauſe not a Mortal Body.

*Pamphlet. Animad.* 4. The Apoſtles frequently ſpeak of things to come, as preſent; as well might the Author ſay, that *Cyrus* had a Soul and Body, and did exiſt in fleſh and blood, an Hundred Years before he was born; for he is called by *Iſaiah*, Gods Anointed, before his Birth, *Iſaiah* 45. 1.

*Anſ.* If this be not groſs Socinianiſme, and Samoſatenianiſme, I leave unto all underſtanding and ſound Chriſtians for to Judg: For both the Socinians now, and Samoſatenians of old, denyed that Chriſt was before *Mary*; and ſo doth this Author, contrary to the expreſs Teſtimony of many Scriptures cited and opened in my Book called, *The Way caſt up*; to which again, I Refer the Reader: and what a groſs and unchriſtian, yea, Blaſphemous compariſon is this of the Author, betwixt *Cyrus* and *Chriſt*, as if *Chriſt* were no more Gods Anointed before his outward Birth in the Fleſh, than *Cyrus*, was before his birth; and

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ſo by this means, all the Saints from the beginning of the World unto the outward birth of Chriſt, containing near about four Thouſand Years, had no Chriſt, nor no Saviour, no Head, no Mediator; nor indeed, nothing of the Heavenly and Spiritual Anointing or Unction; and ſo had nothing of the Holy Ghoſt, which is that Anointing: for how could they have it without Chriſt, who is Gods Anointed, originally and firſt of all, and from, and by, and through whom, it cometh down, and is conveyed unto the Saints, even as the Oyl that was poured on *Aarons* Head, ran down from the Beard unto the skirts of his Garment: Now that *David* and all the Saints, before Chriſt came in the fleſh, were in meaſure anointed with the holy Unction, or Anointing; even the ſame wherewith the Saints are now Anointed: ſee *Pſal.* 23. and *Pſal.* 133. 1, 2. And how did they receive this Oyl or Anointing, but from Chriſt, who is Gods Anointed firſt of all, and by whom it deſcendeth unto them, of whom *Aaron* the high Prieſt, was the Figure or Type; & therefore Chriſt was Gods Anointed from the beginning, not only before *Cyrus*, but before all other men, according unto *Prov*, 8. 23. I was anointed from the beginning, (ſo the Hebrew word *Niſſakti*, doth ſignifie, as I have already

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ſhewed in my Book) or ever the Earth was.

Moreover, when *Paul* ſaid, the Fathers of old, drank of the Rock, and that Rock was Chriſt, was this only a Prophecy of Chriſt? who, but one ſo blind and groſly ignorant, as the Author of this *Pamphlet*, can ſo affirm? Nor, do theſe Scriptures Cited by thee, *Mat.* 3. 16. *Luk.* 4. 1. concerning Chriſt his being anointed with the holy Ghoſt, after his outward birth, prove, that he was not anoinred before: For, in contradiction to thy ſelf, thou granteſt, he was Anointed before he was born; as indeed he was both then, and alſo from the beginning.

The *Fifth Animad.* hath nothing in it of Argument, againſt what I have affirmed; only he perverteth ſome of my words, as the Reader may ſee, by comparing his words and mine together; and this he often uſeth, not willing to ſuffer my words to ſtand as they are, but ſeeking to Vail and darken them, with his perverſe minglings and additions.

*Pamphlet, Animad.* 6. They believe that the Man Chriſt, did ſuffer, was ſlain, and Crucified, when our firſt Parents ſinned; and doth ſuffer, is ſlain, and Crucified, as often as man ſins, and Apoſtatiſe, contrary to *Heb.* 9. 26. and 1 *Pet.* 18. that teſtifie that the man Chriſt Jeſus, was perſonally and really

really ſlain, Crucified and offered for ſin but once; the other is but either in Decree, Promiſe, Type, or Metaphor.

*Anſ.* Theſe Scriptures are only to be underſtood of Chriſt, his Sufferings in the body of fleſh; ſo that he did but once die and ſuffer for ſin, in the outward body, and in his outward perſon, which doth not hinder, but that he ſuffered and was ſlain, inwardly and ſpiritually, in mens hearts by ſin, both before and ſince he ſuffer'd in the body of fleſh, which was Crucified at *Jeruſalem:* for the writer to the *Hebrews*, did tell of thoſe that fell away, that they crucify to themſelves the Son of God afreſh, *Heb.* 6. 6. And if thou ſaiſt, this is but in the *Metaphor*; I Anſwer, admitting it in a ſenſe ſo to be, yet a real ſuffering is implyed under that *Metaphor*; as alſo, when the Spirit is ſaid to be quenched, ſomewhat real is underſtood under that *Metaphor*; and ſo in the preſent Caſe, although the ſlaying and Crucifying of Chriſt, may be ſaid to be a *Metaphor*, or *Figurative* Speech, yet ſome real ſuffering analogous in ſome true reſpect unto what he did ſuffer in the outward, is thereby underſtood; and that I did acknowledge a *Metaphor* in that expreſſion, is clear by my very words cited by thee, where I ſay, the meaſure of the life of the Lamb, came to

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be ſlain, as it were in them, by tranſgreſſion; here the words *as it were* ſignifie a *Metaphor*, which yet hindereth not, that the ſuffering of this innocent Life of Chriſt, was real, according unto its own kind and nature.

*Pamphlet. Animad.* 7. In Anſwer to *Amos* 3. 13. he ſaith, As well might they ſay, that God as God hath now, and had then, ſuch Eyes, Ears, Feet, Hands, as we have; for the Scripture ſpeaks of him frequently, after that manner.

*Anſ.* I no where Read in all the Scripture, that God hath ſuch Eyes, Ears, Feet and Hands, as we have; ſo that in this, thou doſt groſly pervert the Scripture it ſelf: For, although the Scripture ſpeaketh at times, of Gods Eyes, Ears, Feet and Hands, yet they are not ſaid to be ſuch, as ours; and though theſe words are metaphorical, they have alſo ſomewhat that is real, underſtood by them by way of Analogy; his Eyes, ſignifying his infinit Knowledg; and his Hands, his Power, *&c.* and although I do alſo acknowledg, that the words *Amos* 3. 13. are Metaphorical, yet a real ſuffering is implyed under them, which is the ſuffering of the Spirit of Chriſt, as he is the Heavenly man, & Lamb of God; for, in that reſpect only, he doth or can ſuffer, properly;

properly; nor is it any contradiction, or inconſiſtency, as thou ſeemeſt to make it, that the ſame Life, or ſpirit of Chriſt, may be alive in it ſelf, and yet Slain or Crucified, as to the ſinner, no more than it is any contradiction or inconſiſtency, that the ſoul is, as it were, dead unto the dead body, in which it lived; and yet remaineth alive in it ſelf, even when it is in the body, as it was in the caſe of *Eutichus* whom *Paul* raiſed from the Dead, *Acts* 20. 10.

In his *Animad.* 8. he bringeth no new matter, but what my former *Anſwer* doth give a ſufficient Reply unto; for the words, *Rom.* 6. 9. are to be underſtood of Chriſt his being raiſed from the Dead in that body wherein he ſuffered; ſo that he died no more, as in the Head, no, nor yet in many of the Members; in whom that precious Life of Chriſt, ſhall never any more, be ſlain or quenched: but it cannot be ſo ſaid of all, ſeeing ſome may fall away, and Crucify him afreſh, unto themſelves.

*Pamphlet, Animad.* 9. In Anſwer to my Arguments from ſome places of Scripture in the old Teſtament, thou ſayeſt, By the ſame way of arguing, Chriſt did from the beginning, really take upon him Angelical Nature, as well as mans Nature.

*Anſ.*

*Anſ.* That Nature which Chriſt did take from the beginning, did and doth excel in its very being, the Nature, both of all men, and alſo of all the moſt glorious Angels; and yet, according unto the ſame Nature, he is ſomtimes called Angel, and ſomtimes Man; Angel there, not ſignifying the common nature of Angels, but only his High Office and Dignity thereof; for Angel is, as to ſay, Meſſenger, or one that is ſent: and therefore it doth not follow from this, that Chriſt took on him the common Nature of Angels, as he did the ſeed of *Abraham*, when he was born the ſon of *David* according to the Fleſh. And thy other inſtance concerning the man riding upon a red Horſe, is no leſs impertinent (*Zech.* 1. 18,) For although ſome places of Scripture, have only an allegorical ſenſe, it followeth not, that none have a proper; and the proper ſenſe is to be kept, where nothing doth perſwade unto the contrary; as indeed nothing doth perſwade to the contrary, in the preſent caſe; but many things concurr together to eſtabliſh the true and proper ſenſe.

*Pamphlet, Animad.* 10. Here he bringeth forth no matter of argument, but onely ſome queries, which I might altogether wave; yet for the ſake of others, I ſhall ſay that which may ſuffice unto any ſober enquirer: And to the Firſt, I ſay, this Life and Spi-

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rit of the man-hood of Chriſt, is one with the Holy Ghoſt, by an oneneſs of union, even as the man Chriſt, is one with God; but as the Holy Ghoſt doth ſignify the Spirit of God, ſimply conſidered, the Spirit of Chriſt, as man, is diſtinct from the Holy Ghoſt, as really as the man-hood of Chriſt, is diſtinct from the God-head, but not divided, or ſeparated there-from. To the Second I anſwer, that the Spirit of Chriſt, as he is the Heavenly Man, is not properly a creature, but only as it is taken improperly, & largely, for a Divine Production & Emanation; but properly, it is rather an Emanation or Generation, than a Creation. To the Third I ſay, a Spiritual Body, can well enough penetrate another that is, either, not Spiritual; or if Spiritual, yet not in that degree, as the other. Now, when I ſay, according unto the Scripture, that Chriſt had Spiritual Fleſh and Blood from the beginning, wherewith he fed the Saints; by that Fleſh and Blood, I mean a Spiritual *Body*, in the higheſt degree: and how one *Body* more Spiritual, can penetrate another, in a leſs degree, we have a Figure, or ſhaddowy reſemblance, in the outward light, that doth eaſily penetrate, both chriſtal and air. To the Fourth, I ſay, it is very eaſie to conceive, how Chriſt is called the Second *Adam*, although, as man, he was before *Adam*,

*dam*, who is called the first man: namely, in respect of the outward birth in the flesh, and also, in some respect, in the inward birth, of Christ in us, when we are regenerated and made new creatures, in him: for commonly, the first birth, which is of the nature of the first *Adam*, as in the Fall, hath place in men, before Christ the second birth be formed in them; and yet Christ himself and his Spirit, Life and Soul, as he is the Heavenly Man, was and is before *Adam* and all Creatures, the first and the last; of whom *John* said, *there cometh a man after me, which is preferred unto me, for he was before me:* And thus, according to *Solomons* advice in the *Proverbs*, I have answered the Fool in his folly, lest he should seem wise in his own Eyes.

*Pamphlet. Animad.* 11. Here he bringeth no argument, but only querieth, and seeketh to ensnare; but I am aware of his serpentine cunning, and can easily escape it by the grace of God, which is given unto me: and whereas he laboureth to bring *G. F.* younger, and me, into a contradiction, his work is vain; for according to *G. F.* I say, the true Eternal God, is Light, and that Light is in us: *But* God doth shine in us, in Christ the Heavenly Man, or Second *Adam*, who is in us; for God was, and still is, in Christ,

Chriſt, Reconciling the world unto himſelf. Again, whereas thou ſayſt, by way of query, Was the man that appeared frequently to the Patriarches, without the ſpring of this Soul and life of Chriſt. I anſwer, Nay; for that man was Chriſt, even the ſame that afterwards came in the fleſh of the Virgin *Mary:* And whereas thou ſayſt, let them produce one Scripture, and they ſhall carry it, where it is ſaid, The man or Man-hood became fleſh, it ſaith, *The Word was made Fleſh*; I anſwer, theſe words, *The Word was made Fleſh*, cannot be reſtricted, or limited to the outward birth of Chriſt in the Fleſh; for the Word was made Fleſh from the beginning; which Fleſh was the Saints food in all Ages; and the Word made Fleſh dwelt in them, according to *Joh.* 1. 14. *The word was made Fleſh, and dwelt in us*; for ſo the Greek doth bear it, and ſo was it Tranſlated, by divers of them called the Fathers. But that Chriſt the Heavenly man, took part of Fleſh and Blood with the Children, ſee *Heb.* 2. 14. And that this he, who did ſo partake with men of Fleſh and *B*lood, was not God, ſeparately, and abſtractly conſidered; but God in Union with the Heavenly Man-hood, and Soul of Chriſt, is clear, from other Scriptures, as 1 *Cor.* 15. 47. *Joh.* 3. 31. *Joh.* 6. 38. Now theſe words, *Joh.* 6. 38. *I came*

*down from Heaven, not to do mine own will*; moſt clearly ſignifie, that the Soul of Chriſt came down from Heaven, to take Fleſh; for God ſimply conſidered, could not ſay, I came down from Heaven, not to do my own will, for God always doth his own will, which being moſt Holy, is a Law, both unto Chriſt the Heavenly man, and alſo unto all others: this Scripture with many others, I did bring, in my book, *The way caſt up*, for proof of what I have affirmed, whereof thou haſt taken no notice, ſo as to give any reply. *But laſtly, whereas thou ſayſt, in this Twelve Animadverſion, In the next quotation, Mark, he ſaith, As man he was the Son of God*; at which thou art offended: it ſeemeth therefore, that this is no part of thy Creed, *viz.* That Chriſt as man, was the Son of God, even when born of the Virgin *Mary*; But if thou denyeſt this, I ask thee, who was the Father of Chriſt, as he was man, but God? For if he had another Father, then he was not born of the Virgin: which, if this be not rampant blaſphemy, for any called a Chriſtian to affirm, I leave unto all true Chriſtians for to Judge: Or if thou denyeſt, that Chriſt was the Son of God before he was born in the Fleſh, thou art Guilty of Groſs *Socinianiſme*, and contradicteſt the Scriptures Teſtimony in many places.

*Pamplet.*

*Pamplet, Animad.* 12. They believe that Chriſt did not become man, when the Virgin conceived by the over-ſhaddowing of the Holy Ghoſt, but was man before.

*Anſw.* He was man before, but yet he was not man cloathed with Fleſh and Blood, in the likeneſs of our Fleſh, before the Virgin conceived by the over-ſhaddowing of the Holy Ghoſt; and therefore we do faithfully believe, that the Man Chriſt was born of the Virgin, and conceived by the over-ſhaddowing of the Holy Ghoſt, who was the Son of God, both after he was ſo born, and alſo before, even from Everlaſting.

*Pamplet, Animad.* 12. Thus Chriſt was never man, had never a Humane Nature; for as they have ſaid before, The Soul moſt properly is the man, and Chriſt never had a Humane Soul, according unto *Keith.*

*Anſw.* That Chriſt was never man, I altogether deny, to follow by any true Conſequence; from what I have affirmed, and as to his reaſon, that Chriſt never had a Humane Soul, according unto *Keith*, as touching the words, Humane Soul, I do not remember that I have uſed that Term at all in my book, *The way caſt up*; for becauſe it is not a Scripture-Term, and of a doubtfull and Equivocous ſignification, I purpoſely did paſs it by; I ſay, it is of a doubtfull,

or Equivocous ſignification: becauſe firſt, it may ſignifie ſuch a Soul, as hath no ſubſtantial dignity, or perfection in it, above the Souls of other men; and in this ſenſe, the Soul or Spirit of *Chriſt*, as he is the Heavenly man, is not a Humane Soul, but Divine, and Heavenly; for it is more excellent, even in the nature of it, than the ſouls of other men: Or *Secondly*, it may ſignifie the true ſoul of man, having all the Eſſential Properties of mans ſoul, and it's whole perfection; and if in this ſenſe, any will ſay, that Chriſt hath a Humane Soul, and call the Man-Hood of *Chriſt*, his Humanity, there needeth no contention about it; for in the Latine Tongue, we have not a word ſo proper, as *Humanitas*, to ſignifie the Man-hood; and if we may ſay *Humanitas* in *Latine*, we may ſay in Engliſh Humanity; that is to ſay, Manhood: *But* then, by the Humanity of *Chriſt*, we underſtand, not only the whole Eſſential perfection of the ſouls of Ordinary men, but alſo ſome greater and more Excellent perfection, as aforeſaid; and therefore, it may be called his Heavenly and Divine Humanity, or Man-hood, which took part of Fleſh like unto ours, in the womb of the Virgin. And not only the ſoul of *Chriſt*, but alſo his body of Fleſh, in the outward, as it had all the Eſſential properties, and whole

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Eſſential perfection, of our bodies; ſo it had ſomewhat more, as being conceived of a Heavenly and Divine ſeed, that came down from Heaven; and for this cauſe, the Heavenly man Chriſt Jeſus is truely Divine, both in ſoul and body, being divinely qualified in both. And if this offend any, that Chriſt ſhould be called a Divine man, I deſire them to conſider; how oft men are called Divines, only for ſome profeſſion of Divinity; & ſurely Chriſt Jeſus, as man, hath incomparably more reaſon to be called Divine, than any of them; And what if I ſhould call all their Divines, Humanes? Is this too mean and low a Terme, whereby to call them? But why is it too mean and low unto them, and yet they give it unto Chriſt, and call him Humane; his ſoul, a Humane ſoul, and his body a Humane body: Is not this to exalt themſelves above Chriſt himſelf, and to take to themſelves a Title, which they will ſcarce allow unto him, and to give him a Title (as namely Humane) which they think too mean for themſelves.

*Pamplet, Animad.* 12. So that he is ſo far from being like to us in all things, that he is not like unto us in any thing; for though he had a body like to ours, yet that body is not informed as ours.

*Anſw.* He is ſufficiently like unto us in all things (ſin excepted) that both his ſoul and his

body had all the Eſſential properties, and whole Eſſential perfection, that the ſoul or body of any other men hath; but that he had, and ſtill hath greater, and more excellent perfections, both of ſoul and body, than all other men, doth not hinder that he was made like unto us, in thoſe which both he and we alſo have: for was not *Adam* made in the *Similitude* or likeneſs of God? *So* that by reaſon of that *Similitude*, man was like unto God, and yet God is infinitely more excellent in nature and being, than Man; but yet according unto the reaſoning of this Author, either man hath no likeneſs unto God, is not like unto him in any thing, or then God hath no Subſtantial or Eſſential perfection above man; both which are moſt abſurd and contrary unto Scripture. But again, is not man like unto the Beaſts in ſome things, as alſo unto the Herbs, Plants and Trees of the field? So that as the Herbs, Plants and Trees, have a Vegitable ſoul or life, and as beaſts have a ſenſitive ſoul or life; hath not man both the Vegitable and ſenſitive ſoul, and is he not like unto them in thoſe reſpects? And yet hath he not a Subſtantial dignity and excellency of nature above them; But yet again, according unto this mans reaſoning, either man is not like unto the Beaſts and Trees, in any thing, or elſe

elſe he hath no Eſſential dignity or perfection; not ſo much as in his very ſoul, above them; and therefore it ſhall follow, at laſt, that as God is no more excellent in his nature than man; and as man is no more excellent in his nature, than any beaſt, yea or Tree, that God is no more excellent than any beaſt or Tree of the field, which is moſt groſs and blaſphemous, and yet the Natural and neceſſary Conſequence of this mans Doctrine. When I think upon theſe and ſuch like groſs abſurdities, that follow from this mans Doctrine, together with his other abſurd ſayings, and Malicious perverſions, I wonder not, that he hath been either aſhamed or afraid to put his Name to his Pamplet.

*Pamplet, Animad.* 12. A Son is not a Son, if he have not the ſame nature with the Father and Mother.

*Anſw.* I grant, for Chriſt hath the ſame Nature both of Father and Mother: ſeeing as I have declared in my book, he is True and perfect God, and True and perfect Man: but that he hath the ſame Nature with *Mary*, and all Mankind, as to all the Eſſentials of ſoul and body, hindereth not, that he hath alſo, a more excellent nature; otherwiſe, thou might as well ſay, that Chriſt could not be the Son of Man, and alſo the Son of God,

which is contrary to Scripture.

*Pamplet, Animad.* 12. Jesus increased in Wisdome, his Soul was then subject to some kind of ignorance, though not sinfull: it did not know all present or past things.

*Answ.* By Jesus increasing in Wisdome, may be very well understood, the manifestation of the spirit of Wisdome, that did more and more shew forth it self in him; and that to increase, is not always taken strictly, is clear from the words of *John*; *He*, namely Christ, *shall increase, but I shall decrease*. Now, *John* was not to decrease, as to any Perfection, Grace, or Vertue, wherewithall God had endued him. But again, I do readily grant, that Christ, as in respect of the *Nepheſh* of his soul, might grow in Wisdome, as other men, as also he did grow in stature: and Lastly, even the *Nismah*, although *Omnipercipient* of things present, and *Omniscient* of things, both past and present, may and did grow in Knowledge; for the Soul of Christ, hath this Omniscience of things past and present, by the Perception of the objects, or things, as they dayly appear: and therefore his Soul may grow in experimental Wisdome and Knowledge, as properly as the soul of any other man; although both his Wisdome and growth

therein is incomparably beyond that of all other Men or Angels: But whereas thou ſayſt, Chriſts ſoul was ſubject to ſome kind of ignorance, this is too groſly and rudly, yea irreverently ſpoken: He was neſcient of ſome things that was to come; as namely, of the day and hour of the laſt Judgement, as he declared himſelf; but to ſay he was ignorant of any thing, is groſs and improper; for ignorance ſignifieth always ſome defect of that Knowledge which one ſhould have, as blindneſs, deafneſs, *&c.* Signifie a defect of the Natural ſenſes of ſeeing, hearing, *&c.*

*Pamplet, Animad.* 12. Chriſt (according to *Keith*) when he appeared in Fleſh, was more like to the Angels that appeared in Humane ſhape, in the time of the Old Teſtament, than like to men.

*Anſw.* This I altogether deny, for Angels have not real bodies of Fleſh and Blood, ſuch as men have; Angels are not born of women as men are, Angels are not crucified and buried, as men are, and as Chriſt was: and although Chriſt was called an Angel, yet he had and ſtill hath, a nature more excellent than all the Angels, and when he came in the likeneſs of our Fleſh, he took not hold on Angels, but he took hold on the ſeed of *Abraham.*

*Pamplet,*

*Pamplet, Animad.* 12. What ſpirit was that which *Chriſt* committed to his Father, when he gave up the Ghoſt on the *Croſs*?

*Anſw.* Why not the ſame excellent ſpirit or ſoul, that is above the Nature of all ſouls of men, and that is Omnipreſent; for ſtill the Father is greater than he, and he hath his dependence on the Father, in whoſe hand or power, he is.

*Pamplet, Animad.* 12. And if they are for the pre-exiſtence of the Soul of *Chriſt*'s Man-hood, why not for the pre-exiſtence of the ſouls of all other men?

*Anſw.* I have no time, nor mind to anſwer all thy queries; many of which are altogether unneceſſary, others, vain and frivolous; but if thou thinkeſt that the pre-exiſtence of the Soul of *Chriſt*, doth neceſſarily infer the pre-exiſtence of the ſouls of all other men, thou ſhouldeſt have proved it by a clear Deduction, ſo to be; which becauſe thou haſt not done, I am not concerned to anſwer thy query in this particular: and I adviſe thee, with *Auguſtine*, to be more earneſt to know, what ſhall be the ſtate of thy ſoul after thou goeſt out of this world, than what it was before thou cameſt into it. And if thou repent not from thy heart, for thy ſo long oppoſing the Truth,

and

and malicioufly perverting the words of Truth, the ſtate of thy ſoul will be miſerable after thy departure.

*Pamplet, Animad.* 13. I ask, why is not this Man Chriſt, in all the fallen Angels, as well as fallen men?

*Anſw.* He is in all the Creatures, for hefilleth all things, giving being unto every Creature, and upholding the ſame therein; and Conſequently he is in the fallen Angels; as alſo to Judge and condemn them for their ſin; but yet Chriſt Jeſus hath a nearer Relation unto fallen men, than unto the fallen Angels, by reaſon of the ſeed of *Abraham*, which he aſſumed: and therefore the Apoſtle *Paul* Preached Chriſt in fallen men, not only after that general manner of preſence, but in way of Grace and Mercy, in order to reſtore and renew fallen man by Repentance according to his Commiſſion, which he received from Chriſt; which was to turn fallen men from darkneſs to light: but we read not, that *Paul* had any ſuch Commiſſion to preach unto the fallen Angels: and as for the fallen Angels, they are reſerved in Chains of darkneſs unto the Judgement of the great day, and expect not any other thing from Chriſt but Torment, as they ſaid unto him, when he came in the fleſh, and did caſt them out of men, *What have we to do with thee,*

*thee, Jesus of* Nazareth? *Art thou come to Torment us before the time?* So, here, the Devils believe and tremble, for they fear the Judgement of Christ, to whom all power is given; *B*ut how could they fear it, if he were not present; and how could he cast them out of those they possessed, if his power (which is one with himself) did not reach unto them?

P*amplet*, *Animad.* 13. As for the Greek proposition Ἐν, it must necessarily be Translated *among* in some places, else see what sense you will make.

*Answ.* That it must be necessarily translated *among*, in some places, I do not deny; but in many more places, it must necessarily by translated, not *among*, but *in*; and in every place, it ought to be translated *in*, where the sense doth permit it, without any contradiction to truth, or other inconveniency; because it doth most properly and usually signify, *in*, and not *among*; but improperly, and less usually, whereof many hundreds of examples may be given. Now there is no contradiction unto truth, nor any inconveniency, to understand by the Greek *particle* Ἐν, it's proper and common Signification, which is [*in*] in all these places mentioned in my Book: And indeed, these very places constrain us to translate the *Particle*

*in*,

*in*, and not barely *among*: For how was Chriſt Crucified among the *Galatians*, but in them? *Gal.* 3. 1. And how was the Riches of the Glory of the Miſtery, which is, Chriſt, among the *Gentiles*, but in them? and how could *Paul* Preach the Unſearchable Riches of Chriſt among the *Gentiles*, if nothing of theſe Riches of Chriſt was in them, but all without them? And how could ſo many have been ſaid to have pierced Chriſt, if he was not in them? For as touching the outward piercing of the outward Body of Chriſt, we only read that ſome few did that; and therefore, their piercing of Chriſt, muſt be meant of his tender Life and Spirit, which both *Jews* and *Gentiles* have pierced in their own Hearts, by their Sins, according to *Rev.* 1. 7.

*Pamphlet, Animad.* 14. They believe this man-hood of Chriſt perceives and knows all things, paſt and preſent, of it ſelf and by it ſelf; conſidered, without any Relation to, or union with the Deity, and that it needs not God, as to the knowledge of any preſent or paſt things, but only as to the thing to come.

*Anſw.* This is a moſt groſs and unreaſonable perverſion and wreſting of my words; which any man that hath the leaſt Sobriety or Candor, muſt needs acknowledge, by reading my words, even as cited by him:

But

But if he ſay, that his gloſs doth follow by way of conſequence, from my words; I altogether deny it, and in plain contradiction to what he hath moſt perverſely and falſely alleadged to be my aſſertion: I ſay, the Man-hood or Soul of Chriſt, neither knoweth, nor can know, any thing, paſt, or preſent, without the need and neceſſary help of God; as neither indeed, can we, or any Creature: And *Secondly*, I affirm, that Chriſt hath this Omnipercipiency, or Univerſal knowledge of things paſt and preſent, by Virtue of his Divine Union with God; even as the body hath its perception of ſome things, by Vertue of its Union with the Soul, to which it is United. And becauſe the Soul of Chriſt, hath the moſt excellent, moſt perfect and moſt high, and immediate Union with God; ſo as that Chriſt himſelf is God: therefore he hath this univerſal perception or knowledge of things paſt and preſent: and therefore alſo, he hath the moſt abundant knowledge of things to come, by Divine Revelation from the Father, above what the moſt perfect Angels or men can have; ſo that what they know by Divine Revelation, they know it by Jeſus Chriſt, who hath it from the Father, according unto *Rev.* 1. 1. The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew

unto

unto his ſervants. Nor can it follow by any juſt conſequence imaginable, that becauſe I ſay, that Chriſt hath an Univerſal ſenſe or Perception of things as they are, that therefore he doth know them without all need of God, or without all Relation unto him, or Union with him; I ſay, this doth not follow, no more then it followeth, that whereas the Author of this *Pamphlet* hath many Natural Perceptions of Natural Objects, Seeth, Heareth, Smelleth, Taſteth & Feeleth; many Objects immediately, and knoweth them without immediate Revelation; that therefore he hath no need of God, or of his help, whereby to make them known: Whereas indeed, according to his manner of reaſoning, either he himſelf, Heareth, Seeth, Smelleth, Taſteth, Feeleth all Natural things by immediate Revelation; and all his Natural knowledge of things immediately Revealed unto him by God; or then he knoweth them all without any need of God, and without all Relation unto God, ſo much as unto a Creator: both which, how abſurd they are, and yet how the Natural Conſequence of his own reaſoning, I leave unto every underſtanding man for to Judge.

But I cannot but wonder at his blindneſs and inconſiderateneſs, that doth not underſtand, how to make a difference betwixt that knowledge, which is by a real ſenſe or perception

ception of the Objects in themſelves, and that which is by a Divine Revelation, when the Objects themſelves are not immediately diſcerned; for that which I know by a real Perception of the things, I need not a Revelation to make them known: As for Example, when I hear a man ſpeak, I need not a Divine Revelation to tell me who ſpeaketh unto me, or what is ſpoken; and yet I need the help of God, in many reſpects, both to convey the voice unto me, and alſo to help me to hear; for it is God who maketh the ear to hear, and the eye to ſee: And thus, according to the aforeſaid Example, if Chriſt Jeſus, even he the Man-Chriſt Jeſus, who was Crucified for us, hear our Prayers, when we pray unto him, and unto God through him, doth he not know our Prayers without a Divine Revelation? and if he know them only by a Divine Revelation, he cannot be ſaid properly to hear them, as I have ſufficiently proved in my book, and to which this Trifler, and perverter, hath made no reply: and if he denyeth, that the Man Chriſt Jeſus heareth our prayers, let him declare ſo much; and then we ſhall ſee, how this ſhall reliſh unto the ears of true Chriſtians; and who are moſt denyers or owners of the True Chriſt, & of his Divine perfections.

*Pamplet, Animad.* 14. Whether this is not

to

to constitute a new God in time: Is it not *Jehovah's* Prerogative, what is spoken, *Psal.* 139. Of possessing the Reins, and being Omniscient.

*Answ.* To say that Christ Jesus the Heavenly man, and Lord from Heaven, is Omniscient, and hath an Omni-perception, and Universal knowledge of things; is not to constitute a new God in time, for Christ Jesus is God, even the same God, with the Father, by vertue of his most excellent, and most immediate Union with him, which no men nor Angels have, or are capable to have, and Christ Jesus is before all things, and consequently before all times also, the first and the last: Nor doth it follow, because the man-hood of Christ hath an Universal knowledge and perception of things, that therefore his man-hood is either equal unto the God-head, or the same; for seeing the man-hood hath his being as well as his knowledge, from the God-head, and is altogether dependent from him, the Father is greater then he, as he hath declared himself: and here what thou talkest of the communication of properties, I may afterwards consider, in its proper place, where thou flieſt unto it, as thy last refuge, after thou hast finished thy *Animadversions*.

*Pamphlet Animad.* 14. As to the second it is

ſpoke, *Now I am no more in the World, and me you have not always: I go away.*

*Anſw.* It is very clear, that he ſpoke theſe words, only in reſpect of his outward and bodily preſence of his external perſon, or outward man; but not in reſpect of his inward and ſpiritual preſence, even as he is the Son of man, or ſecond *Adam*, for after the Aſcenſion of Chriſt, *John* ſaw one like unto the Son of man, walking in the midſt of the Seven Golden Candleſticks, who could this be but the Son of man himſelf? And how is Chriſt the ſecond *Adam*, the quickning ſpirit, if he be not preſent to quicken thoſe whom he doth quicken? for how can that which is abſent from us, altogether quicken us, or give us life?

*Pamphlet Animad.* 15. As to thy query here, I anſwer, That Chriſt was an offering unto God for ſin (when he was Crucified upon the Croſs) both in ſoul and body; and neither his ſoul nor body, want any thing that is Eſſential unto the true and real Nature of man; and all that which he had as man, he offered up unto God through the eternal ſpirit.

*Pamphlet Animad.* 15. They believe this ſecond latter body is Aſcended, glorified in Heaven, yet remains the ſame in ſubſtance, contrary to their former faith, citing *John Crook*,

*Crook*, in his book called *Counterfeit Convert*; when the queſtion is put *J. C.* viz. whether doſt thou believe, that the ſame body of man, after the departure of the ſoul from it, doth riſe to life again: he anſwereth, this query is contrary to *Scripture*, which ſaith, a Natural body, *&c.*

*Anſw.* This is another manifeſt perverſion, for it is plain by *J. C.* his words here cited by thee, that *J. C.* doth not ſpeak of the body of *Chriſt*, but of the body of an ordinary man, which goeth to duſt and corruption, whereas the body of *Chriſt* did not corrupt; for it being conceived by the Holy Ghoſt, and having a Heavenly Original, it was more excellent then the body of any other man; and therefore ſeeing it did not corrupt, it was raiſed again, according to the words of *Chriſt*, concerning it, *Deſtroy this Temple, and after three days I will raiſe it up:* and the ſame, after fourty days Aſcended into Heaven.

*Pamphlet Animad.* 15. Yet according unto *Keith* the Philoſopher, though it be the ſame in ſubſtance, it is no more a body of Fleſh and Blood.

*Anſw.* How or in what reſpect, he calleth me the Philoſopher, as whether by way of Deriſion or not, I am not careful to determine, or inquiſitive to underſtand, for I af-

ſect no ſuch Title, unleſſe it be underſtood according to the *Etimology* of the word, to ſignifie a lover of Wiſdome; namely the true Wiſdome, and not that falſely ſo called; and in this ſenſe, every true Chriſtian is a Philoſopher; which is to ſay, a lover of Wiſdome; but that Philoſophy and vain deceit, which the Apoſtle bids the *Coloſſians* beware of; that is, after the Tradition of men, after the rudiments of this world, and not after Chriſt, wherein I have been formerly educated and exerciſed, before I knew the truth as it is in Jeſus, I have renounced, and do here, openly declare my Renounciation thereof, and count it all but loſs and dung for the excellency of the knowledge of Chriſt Jeſus, in whom are hid, all the Treaſures of Wiſdome and Knowledge; and what I have declared, or given forth in any publick Teſtimony concerning the truth, I have not received from the Worlds Philoſophy, or Wiſdom, but from the openings of the ſpirit of truth, as they livingly ſprung up in my heart and inward parts; and unto the ſame, and to nothing elſe, I can and do recommend my Teſtimony, to be judged in all, who have the ſame living ſpring of truth; as it is in the life and light of Jeſus, opened in them; and unto the greater meaſure of the ſpirit of truth, in any others, I freely can

and

and do ſubmit, any publick Teſtimony which I have given forth, for the ſpirit of the Prophets is ſubject to the Prophets; & what the ſpirit of truth opens in one, can never be condemned by the ſame ſpirit in another.

*Pamphlet Animad.* 15. The firſt Heavenly body of the man-hood of Chriſt which *Keith* ſaith, he had from the beginning, he allows to have Fleſh and Blood, and calls it ſo, and it hath ſo now, in Heaven, ſurely according unto him, yet, the body born of the Virgin, is changed ſo Etheriall, that you muſt call it no more Fleſh and Blood.

*Anſw.* I have ſaid nothing concerning the Fleſh and Blood of Chriſt, either before, or after his outward coming in the Fleſh, but according unto plain Scripture; nor have I medled to give any other names unto the body of Chriſt, but what the Scripture giveth: for Chriſt ſaid, the bread from heaven is his Fleſh, and of this Bread, or Fleſh, all true believers did feed, and thereby had life in them, even from the beginning of the world: and ſeeing Chriſt himſelf gave theſe names of Fleſh and Blood, to that inward, Heavenly, Spiritual, and inviſible ſubſtance, which refreſhes the ſoul and inward man of every one that believeth, Who dare call theſe names into queſtion, or find fault with them? although, I do freely ac-

knowledge, they are *Metaphorical* and figurative; as when Christ called himself the vine, and those that believed in him, the branches; and I ask, was not Christ the vine, even from the beginning, into which all true believers were grafted? and did they not eat the Grapes of this Heavenly Vine-Tree, and drink the Liquor or Juice, or Wine thereof? and what was that but his Flesh & *B*lood, even as the Grapes of the Vine may be called it's Flesh; and its Wine or Liquor, its *B*lood; and as it is so called in Scripture, the *B*lood of the Grape?

But when I say, the body of Christ which was born of the Virgin, and was crucified and rose, and ascended, did not remain a body of Flesh and *B*lood, I am warranted by the Apostle, who said, *Flesh and Blood cannot inherit the Kingdom of God:* and the body at the last resurrection is raised spiritual, conform unto the glorious body of Christ; and therefore it is not Flesh and *B*lood, in the Vulgar, or common sense; but if any call it so *Metaphorically*, and spiritually, I shall not contend.

*Pamphlet Animad.* 15. If the body of Christ be turned into air, and yet remain the same, in substance, we ask, what it is that identifies and makes it the same in substance, that it was, when Flesh and *B*lood.

*Answ.*

*Anſ.* Here is another groſs abuſe and perverſion of my words, that he affirmeth: *I ſay the body of Chriſt is turned into Air.* This is a groſs lye and perverſion; I call it not Air, but a body Etherial and Heavenly; and it is a more excellent body than the pureſt Air, beyond all compariſon; and as to his queſtion, what is that, which Identifies and makes it the ſame in ſubſtance; this is very eaſily anſwered; the ſubſtance of the body it ſelf remaining the ſame, under theſe different modes, or manners of being; as when the Soul of a man, is the ſame for ſubſtance, when converted from Earthly, Carnal, and Natural, to Heavenly and Spiritual.

*Pamphlet, Animad.* 16. As to the compariſon that the Author uſes, as nothing of the Body of the Sun is here on Earth, but in Heaven; only its light and heat, which are qualities in the Air: So now that light within, that theſe *Quakers* have made ſo much ſtirr about, is nothing elſe but an accident and quality from the man-hood of Chriſt, in Heaven, adhering in our Souls, as light and heat, adheres in the Air.

*Anſ.* Here he paſſeth by the other examples given by me here, and elſewhere, and only noticeth that of the Light, which having its center in the Sun, emanates in moſt abundant Streams into all the World, which

emanating light that flows from the body of the Sun, he denieth to be any part of the Suns body, affirming it onely to be an accident or quality: But what reason or proof giveth he, for his assertion? Surely none at all: But if he thinketh to defend himself by the authority of some called *Philosophers*; who say the same with him: I can tell him of other Philosophers, so called, more famous; & who speak indeed, more according to the truth, that deny it; and affirm, that the Light of the Sun, that emanates unto us, is a real substance, and hath of the real body of the Sun in it, which is the real Substance of Fire, as it can be proved, by the said Light, when it is contracted or gathered together, by the help of a burning Glass, that it burneth, or kindleth, any ordinary combustible matter, as any other fire doth: But seeing such a debate, is more proper for naturalists, and belongeth to that called natural Phylosophy; I shall not insist thereon: only, I inform the Reader, who is not acquainted, perhaps, with such things, that the opinion which holdeth light and heat, to have no body, is almost generally, now rejected, in the Schools, as false; and as a meer old fiction of some old Popish School men, grounded upon some mistaken notions of *Aristotle*, and upheld by the *Jesuits* to uphold their absurd Doctrine of Transubstantiation, when they teach, That

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the colour, and taſt, and ſmell of the bread & wine, being but meer accidents, do remain without all Subſtance of the bread and wine, after the conſecration; and as abſur'd and ridiculous, is their doctrine who ſay, that light hath no body, that is proper unto it, but is a meer accident, or quality in the Air: For as well may the *Jeſuits* ſay; that the colour, ſmell and taſt of the Bread and Wine, having no body, or ſubſtance of the Bread and Wine, are only accidents adhering in the Air. But why doſt thou not anſwer to my other examples, brought from Scripture; as namely, how the natural Life and Soul, do principally reſide in the head and heart, and yet emanate into all the members of the body; and how the Sap and Moiſture, reſiding principally in the root of the Tree, goeth forth into all the branches; even ſo the life and light of Chriſt, as he is the Heavenly *Adam*, reſiding principally in himſelf; doth emanate and ſtream forth, into all his members, and in ſome reſpect, into all things? Is the Sap and Moiſture, a meer accident, having no ſubſtance? and is not the Soul of Man, ſubſtantially, in all the bodily Members? although reſiding, more principally in the heart & head.

*Bamphlet. Animad.* 17. They believe this Heavenly manhood to be a creature, contrary to *John Crooks* Counterfeit convert, p. 63. that true light which is called the Life of Chriſt

Christ, *John* 1. 4, 9. *and lighteth every man that cometh into the World*, is not a creature; *Keith* saith, it is a creature.

*Anſ.* To this I have answered sufficiently above, upon *Animad.* 8. that the Spirit or Life of Christ, as he is the Heavenly man, is not so properly or strictly a creature. But men have not only the Spirit of Christ in them, as he is Man; but also as he is God, and the Light, Life, and Spirit of Christ, as he is God: or the word simply considered in it self, in no sense, can be said to be Created: But the word *made Flesh*, may in that sense be said to be Created, as it is said to be made; for Made, Created, and Formed, are commonly of one Signification: And that the word was made Flesh from the beginning, I have proved in my book, because the Saints in all Ages, did feed upon the Word made Flesh, and the Word made Flesh dwelt in them. Now in what sense I understand, that the Heavenly manhood and Soul of Christ is Created: I explain in my book, in these words, *p.* 135. 'Therefore to the end that the word may be 'ingrafted into us, and we again ingraf-'ted into it, the Word must be Incarnate, or 'made Flesh, as we are; for all men are a 'sort of Flesh, and so called in Scripture, in 'comparison of God, that is purely Spirit;

and

'and though the Souls of Men are Spirits, yet 'comparatively, as unto God, they are, as it 'were, Flesh; and thus the Word is become 'Flesh; that is to say, hath advanced a Step 'or degree, neerer unto us, than it was in 'God before any thing was made; and the 'Word was first of all made Flesh, to 'be the root and foundation of all other Cre-'ated beings, and for which they are Created; 'for it is a more noble Creation, than all 'things else: Here by my words quoted at large in my book, it may be seen, how and in what sense, I understand the Heaven-ly man-hood of Christ to be Created, name-ly, as the word is made Flesh: also Christ himself designed by Wisdome, *Prov.* 8. 24. doth expresly say of himself, *when there were no Depths, I was Formed*; and again, *v.* 25. *before the Hills, I was Formed*: for so doth the Hebrew word *Cholalti*, most properly signify, and is used elsewhere in Scripture to signify the Creation of other things; so that, *Made, Formed, Created*, do commonly signify one and the same. Nevertheless, I do ac-knowledge, that Christ the Heavenly Man, is not so properly or strictly to be called a Creature; or Created, Made, or Formed; but rather generated: and he is the Son of God, rather than a Creature of God; even as a Man's Son, is not called his Creature,

but

but his Son; and yet he doth truly and properly partake with the Creatures; otherwise he could not be a perfect Midle, or Mediator, betwixt God and Men, who are Creatures. But seeing this production or bringing forth of Christ from God the Father, is so great a Mystery, it is by no means to be curiously disputed about, but simply to be acknowledged, believed and admired; and not to be expressed in words which mans wisdome teacheth, but what the Holy Ghost Teacheth; such as the Scripture words are, which say, *The Word was made Flesh*; and Christ, the Heavenly man, is the only begotten of the Father, full of Grace and Truth, and the first-born of every Creature: and concerning his wonderful Generation, it is said, *Who can declare it?* and he is called, the New Man, who is *Created after God*, &c. and so to these Scripture Names, I keep close; where I am safe, and where the malicious accusations of the adversaries of truth cannot reach unto me. And by what is said, the reader may easily understand, that there is no real contradiction, betwixt *John Crook* and me; for whither *J. C.* mean by the true Light, which is the Life of Christ, the Light of the Word simply considered, or the Word made Flesh, I am at no contradiction with him; for according

cording to the first, That Light, can in no sense be called a Created Light: and according to the second, namely, As the Word made Flesh, or as the Spirit of Christ as man, it is not properly Created, nor in that strict and narrow sense, is it to be so called, as the other Creatures are.

*Pamphlet, Animad.* 17. That Scripture, in *Heb.* 9. 11. *Not of this Building*; is grossly corrupted by the Author, *&c.* Κτίσεως here, is rightly translated building or structure: It is not always taken, for the Act of God, in framing something out of nothing; nor the effect of Gods so Acting; but it is taken in another sense, in some places, as 1 *Pet.* 2. 13.

*Anf.* That Scripture, *Heb.* 9. 11. Is not at all corrupted, but truely translated, and the sense of it truely given; nor doth thy weak and frivolous reasoning prove the contrary: for as the Greek word doth not always signify a strict Creation; so no more doth the word Creation, in English; and that the word is sometimes applyed to an Humane work, or constitution; proveth not that it is so to be understood here: For the Writer to the *Hebrews* is not comparing Heaven with the Tabernacle made by mens hands, (as thou alleadgest) in that *verse*; neither doth he call Heaven, that grea-

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ter and more perfect Tabernacle; for he ſaith not ſo; but thus: Chriſt being come, an high Prieſt of good things to come; by a greater and more perfect Tabernacle, &c. entered in once, into the holy place; The greater and more perfect Tabernacle: Therefore, is Chriſt himſelf, who hath gone into Heaven: And this Tabernacle, is more excellent, than that outward figurative Tabernacle was; becauſe that Tabernacle, could not remove it ſelf from one place unto another; but as it was carried by the hands of men: neither could it go into Heaven, becauſe it was of a meer earthly creation; but Chriſt Jeſus by a greater, and more perfect Tabernacle, namely, by himſelf, did go into Heaven; for he came down from Heaven, and is Heavenly; and not of ſuch a mean, and Earthly Creation, as that outward Tabernacle was: and therefore, he doth compare Chriſt with the Figurative Tabernacle; not ſo much as to its ſtructure or building with mens hands; for that were but a mean and low compariſon, ſeeing the beaſts Skins that covered the Tabernacle, and the blood that ſprinkled it; as alſo, the ſubſtance of the wood, and other materials, were not made with mens hands, but only the artificial ſtructure, or form of the Tabernable, was the work of mens hands. But Chriſt Jeſus, this

greater

greater and more perfect Tabernacle, doth excel the Typical and figurative Tabernacle, in regard of the very ſubſtance of which it is made; as being of an Heavenly Nature, and not of this creation, with the outward Tabernacle, as to the very ſubſtance; although for our ſakes, he did partake with us of the Earthly creation, yet he himſelf is wholly and altogether Heavenly; if this be not the True and real ſenſe of thoſe words, *Heb.* 9. 11. I leave unto the ſpiritual for to Judge.

*Pamphlet Animad.* 17. Let the *Quakers* remember, that this creation, of which he ſaith, this Man-Hood is not, but of another; was not by hands.

*Anſw.* That it was not the work of mens hands, I confeſs; but this giveth thee no advantage; nor doth it in the leaſt, weaken my Argument; for this Earthly and corruptible creation, although it is not the work of mens hands, yet by a Metaphorical and figurative ſpeech, it is ſaid to be χειροποίητος, made with hands; to ſignifie the weakneſs and corruptibility of it; and for a clear proof of this, ſee, 2 *Cor.* 5. 1, 2. Where the Apoſtle compareth the earthly houſe of this Tabernacle of our Mortal Fleſh, with our houſe from Heaven: and calleth this laſt by way of Antitheſis, *an houſe not made with hands*;

hands; as if the Mortal body, which is our earthly house, were made with hands, although not with the hands of men; which is a figurative expression, as holding forth the meanness and weakness of all that which is earthly and Mortal, which the Learned among the *Hebrews*, on that account, call in *Hebrew*, *Asiah*, as to say, in English, manufaction, or a making with hands: but besides this visible and corruptible world, of Heaven and earth, which they call *Asiah*, or faction; they understand that there is another more excellent world, or creation, invisible unto our outward eyes; and this they call *Jezirah*, as to say in English, formation; and besides this, yet a more excellent, which they call *Briah*, in English, creation; namely that which is strictly and properly so called, (the other two, although commonly named, Creations, yet not so properly or strictly) for which distinction of three Worlds, they Alledge *Isaiah*, 43. 7. where all these three *Hebrew* words are used; and besides all these, yet one most excellent of all, and which doth in the Nature thereof, approach nearest unto God himself, and this highest and most Noble production, above all things Created, Visible, or Invisible, they call *Aziluth*, which is to say, in English, Emanation. Nor are these distinctions of Worlds and

Creations,

Creations, idle fictions of latter *Jews*, but real things; the Truth whereof is warranted, by clear and expreſs Teſtimonies of Scripture, both of the old and new Teſtament: for doth not the Scripture ſpeak of Heavens in the Plural number, and of Heavens of Heavens? Alſo, doth it not ſay, that God made all things both viſible and inviſible by Jeſus Chriſt, and certainly theſe inviſible things are a more excellent Creation, as God created them, than the viſible; alſo it is ſaid, *That God by his Son made the Worlds*, or Ages; which cannot meerly relate unto the times, but alſo, and more eſpecially unto the things themſelves, made in thoſe times.

*Pamphlet, Animad.* 17. Some of them think fit to call this man-hood an Emanation, rather than a creation; you ſee they are at a loſſe, what name to give this child of their own begetting, and breeding, in the imagination.

*Anſw.* This is another groſs abuſe, and perverſion of my words; as if by theſe, ſome who think fit, rather to call the Heavenly man, an Emanation, than a Creation; I did underſtand ſome of my friends, called in ſcorn, *Quakers*, and as if we were at variance among our ſelves, how to name it; which is a groſſe untruth and falſe hood: for

by that ſame, I did underſtand ſome Hebrew Doctors, or Teachers, who call this Heavenly Man *Aziluth*, which is to ſay, in Engliſh, Emanation; as alſo they do call him, the Heavenly *Adam*, the great High-prieſt, the Bridegroom and Husband of the Church: and they ſay plainly, if this man were not, the world could not conſiſt; and who is this but Chriſt Jeſus, although they do not expreſs theſe names. And certainly, it might be a great help whereby to convince the *Jews*, and to gain them to believe in Chriſt Jeſus, as he was born and ſuffered in the Fleſh, and Roſe and Aſcended into Heaven, to make uſe of thoſe Teſtimonies, which are in their own books, unto Chriſt, although under other names; ſome whereof are very proper, and according unto Scripture, in our reaſoning with them, in order to their converſion; which way, if uſed in the Wiſdom of God, and direction of his Holy Spirit, I doubt not, but the Lord would bleſs; for even *Paul*, when he preached unto the Gentiles, at times, made uſe of ſome Teſtimonies out of their writers, whereby to bring them to acknowledge the Truth. But whereas thou art not afraid, nor aſhamed, to call this Heavenly Man, *Chriſt Jeſus*, a Child of our own Begetting, and Breeding in the Imagination; thou openly

ly ſheweſt thy groſs Ignorance of the Scriptures, and thy great Unbelief, and want of True Faith in *Chriſt*; and that thou art a greater Infidel, in ſome Reſpect, than many of the *Jews* are: Some whereof, in words, do Acknowledge him, as he is the Heavenly *Adam*, as Spiritually preſent with his Church in all Ages; although they do not believe his outward Coming, and Birth in the Fleſh, which is a great Sin unto them: But thine, and their Sin is greater, who, although in words ye Confeſs unto his outward Birth in the Fleſh; yet Deny his real Spiritual Preſence in the Church, either before, or ſince his outward Coming, and Birth in the Fleſh. And ſurely, thy Blaſphemy is no leſs, to call the True *Chriſt* of *God*, as he was and is in all Ages, even from the Beginning, a Child of our own Begetting, than the Blaſphemy of thoſe *Jews* was; who, when he came in the Fleſh, called him the Carpenter's Son.

*Pamphlet.* Can Fleſh and Blood, and an Human Soul, be ſaid to Ray and Beam from *God*, who is a Free and Simple Spirit?

*Anſw.* *Chriſt*'s Soul is Heavenly, Divine, and Spiritual; and ſo is that Fleſh and Blood of his, whereof I ſpeak, which he had from the Beginning: And it may properly and

fairly enough be called, an Emanation from *God* the Father, according unto *Christ*'s own Words, who said, He did proceed, and come forth from the Father; and whose Goings-forth have been from of Old, or from the Age. But then, *Emanation* (in this Sense) doth not signifie, That the Thing which doth so Emanate, is belonging to the very Essence of that from which it doth so Emanate: For these who call it an *Emanation*, do acknowledg, that it is a Distinct Being, or Production of a Thing distinct from the *Godhead*; although next unto it, and most nearly united with the same; as so indeed, the Heavenly Manhood of *Christ* is.

*Pamphlet.* Therefore, you shall hear, he hath denyed it again, in the next Quotation.

*Answ.* This is another gross Abuse, and Perversion! For, I have not denyed, that *Christ* his Heavenly Manhood, may be said to Emanate from the Godhead; as one Being, or Essence, may be said to Emanate from another Being or Essence, distinct therefrom: Only, I say, That the Godhead it self hath no such distinct Parts, within its own Essence or Being, as Center, or Rayes; but rather, is all Center, according to that noted Saying of *H. Trismegistus*: "Whereas "the Soul of *Christ* hath its Center and "Rayes

" Rayes distinct, by way of Emanation; " and yet, that which Emanates, is of the " real Being and Essence of the Soul, as tru- " ly as the Center.

*Pamphlet. Animad.* 18. This then, may as fitly be spoke of them, as of the Man *Christ Jesus*; that in *G. K.* and *J. C.* dwells all the Fulness of the Godhead bodily, *Col.* 2. 9. How doth the Christian savour this? Is it not Rampant Blasphemy? See *Piscator*, and he Translates the Word σωματικῶς, in *Col.* 2. 9. *Essentialiter*, Essentially: And *Calvin* likewise upon the Scripture, saith, That *God* hath in *Christ*, Essentially appeared unto us.

*Answ.* I altogether deny the Consequence; That, because the Essence of *God* is in us, that therefore, the Fulness of the Godhead can be said to dwell in us bodily: for that is only proper unto *Christ*, who is the Mediator betwixt *God* and Us; in whom that Fulness dwelleth immediately, and to which it is immediately united. And forasmuch, as we cannot contain the Fulness of *Christ*, but only a Measure of him; therefore, the Fulness of the Godhead cannot be said to dwell in us: and yet we must partake of that Fulness which dwelleth in *Christ*, because we partake of *Christ*, in whom the Fulness is. And this is no Blasphemy, but

words of Truth and Soberneſs, and cannot but ſavour well and comfortably unto every true Chriſtian; namely, that *God* dwelleth in us in *Chriſt*, according to *Chriſt* his own Words, unto the Father, *Joh.* 17. 23. *Thou in Me, and I in Them*; and according unto *John*, *He that confeſſeth the Son, hath the Father alſo*, 1 Joh. 2. 23. And as for *Piſcator*, his Tranſlation of the word σωματικῶς, Eſſentially, it doth nothing hinder, but rather helpeth to confirm the Truth of what I affirm: For, if the Fulneſs of the Godhead dwell in *Chriſt* Eſſentially, or in its true Eſſence; then it is clear, that if any Meaſure of *Chriſt* dwell in us, that a Meaſure of that Fulneſs of *God* himſelf, dwelleth in us: for no Meaſure, or Part of *Chriſt*, is empty of *God*. Which Fulneſs of the Godhead, as alſo, the Meaſures of it, are not to be underſtood Simply, as in *God* himſelf; who properly hath no Parts, nor Meaſures, but in reſpect of his Appearance and Manifeſtation towards us; which Appearance or Manifeſtation of *God*, hath its Fulneſs in *Chriſt*, and its Meaſures in us, according to the Meaſure of the Gift of *Chriſt*, received by us. For concerning *Chriſt*, it is ſaid; That *God* gave not the Spirit by Meaſure unto him: But to every one of us, the Grace or Gift (namely, of the Holy Spirit) is given,

given, according to the Measure of the Gift of *Christ*. And thus we see, that the Scripture holdeth forth Measures of the Spirit given unto us, through what we receive of the Measure of *Christ*: But *Christ* hath that Spirit in Fulness, or without Measure: And the Spirit of *God*, both in *Christ*, and in Us, is of the same Essence with *God*.

Again, As to the Words of *Calvin*, cited by thee; they do also confirm the same Truth, and over-turn thy gross Assertion: For, if *God* hath appeared unto us Essentially, in *Christ*, and that we are Partakers of *Christ* himself, by a real Participation of him as *Calvin* doth else-where acknowledge; then, together with *Christ*, we are also Partakers of *God*: for *God* revealeth himself in *Christ* Essentially, and *Christ* revealeth himself in us.

*Pamphlet.* Whosoever then hath *God* Essentially in him, hath the whole Deity in him; for the Essence is the whole Deity.

*Answ.* The Essence of the Deity (as I have said) hath not Measures properly in it self; but yet the Scripture alloweth us to speak of the Measures of the Spirit of *God*, which is one Essence, or Being with *God*: Which Measures in Us, and Fulness in *Christ*, are to be understood, in respect of Manifestati-

on. And according to this Distinction of fulnes and measures, that is warranted by the Scriptures, I deny thy Assertion; that who ever hath any measure of the Essence of God, hath the Whole or Fulnes; and the plain tendency of all thy work against us, is not only to rob the Saints of Christ, the Heavenly Man, but also of the Holy Ghost, and consequentially of God; and then finally, of all Goodnes, Vertue and Grace: And indeed, this is the real and naked tendency of the Doctrine of all those, who contend so earnestly against the real and proper in-being, or in-dwelling of Christ, in the Saints, as he is the Heavenly Man, and second *Adam*; to bring us at last, if they could, to deny that we have either God in us, or the Holy Ghost; for if the Essence of God, dwell only in Christ, and that Christ dwell not in us, then indeed it should follow, that we have nothing of God, and so nothing of the Holy Spirit, which is one Essence with him: and the end of this is plain down-right *Atheisme*; for if God himself be not present in men, nor the Holy Ghost, (which is one Essence with him) nor Christ, how can any thing that is truly Good be in us, who can work it; or being wrought, who can preserve it if *God* and *Christ* be absent? Surely nothing appeareth

unto

unto me, more rampant *Blaſphemy*, nor more groſs *Atheiſm*, than to deny, that God is really preſent in all Men, and in all Things: For, how is God omni-preſent, if he be not really preſent, in and with all his Creatures? And if God be preſent in all his Creatures, then Chriſt is alſo preſent, becauſe the fulneſs of the Godhead dwelleth in Chriſt. But ſeeing thou wilt not allow Chriſt, to have any further reach or extent, than the humane ſoul and body of any ordinary Man; and that the Fulneſs of the Godhead is contained within that bounds of the ordinary ſtature of a mans body, and that eſſentially? is not this to limit the infinite God into a narrower place, or room, than the Souls of many brute beaſts, which have larger bodies, manifold times, than the greateſt body of any earthly man, and to confine him within the humane figure and ſhape of a man? yea, nothing is more plain, which is groſs Anthropomorphitiſme, and the blaſphemous Doctrine of *Lodowick Muggleton*. But further, I enquire, ſeeing thou affirmeſt, That the Eſſence of God is only in Chriſt, and that whole Chriſt is contained within the ordinary dimenſions of mans Body; and that Chriſt had neither Soul nor Body before *Mary*; Where was the Eſſence of God, from the beginning of the World until

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til that time? For either it was ſomewhere, or no where; to ſay it was no where, no not in the Higheſt Heavens, is abſurd; ſeeing God is ſaid to dwell in the Heavens; and they are called Gods Throne; and Chriſt Taught his Diſciples to Pray, *Our Father which art in Heaven, &c.* But again, on the other hand, if thou ſhalt grant, That the Eſſence of God was in Heaven, then that Heaven is as perſonally united unto God, (by thy Doctrine) as ever Chriſt Jeſus; and may as truly, and in the ſame ſenſe be called God, the Son of God, God-man; the Creator of the World, and is the Object of Divine Worſhip. This, I ſay, is the neceſſary and infallible conſequence of thy Doctrine, becauſe thou ſayeſt expreſly, who ever hath the Eſſence of God in him, is as perſonally united unto God, as Jeſus Chriſt; and may as truly, and in the ſame ſenſe be called God, &c.

*Pamphlet, Animad.* 18. Yet obſerve, the Author will not have the center of the Heavenly Man hood of Chriſt dwell in us, but allows here, the Eſſence of the Deity to dwell in us: Is not this a preferring the Manhood above the Deity?

*Anſ.* By no means: but it is an infallible indication, That the Deity is infinitely a more excellent being than the Man-hood of Chriſt

Christ simply considered; for it is a greater perfection to be all center; and that the center be every where, then only in some place. As for Example, if the Light of the outward Sun were all center, and that the center of the Suns Light were every where in the whole Firmament, that Light should be a much greater, and a more glorious and excellent Light, than the Light of the Sun, as it is now at present, is: And although I say, that the center of the Soul and Spirit of Christ, as Man, is not in us; yet the true Essence of the Soul and Spirit of Christ, in measure, is in us; for that emanation, or flowing forth, and ray of his Life and Light, is truly essential unto him, and is not any meer quality or accident, or operation, as some have supposed.

*Pamphlet, Animad.* 19. They believe, that there is a *Nepheſh*, and a *Niſhamah*, in this Heavenly Soul of the man-hood of Christ, one more gross, the other more refined.

*Answ.* This is a gross abuse and perversion: for although I speak of a *Nepheſh*, and *Niſhamah*, in the Soul of Christ, yet I did not call the one more gross, the other more refined, although the one doth excel the other; yet none of them are either to be called, or understood to be gross, as having any mixture of refuse, or superfluity, as the word gross doth import. *Pamph-*

*Pamphlet.* But there is a ſecret not yet to be revealed by this *Rabbi*; whether theſe two be one Soul, or two Souls of different kinds; or whither two faculties, or parts of one and the ſame Soul?

*Anſw.* This is another abuſe, for I do not ſtate the queſtion ſo; as whether one Soul or two Souls; but thus: whither two principles really diſtinct, or two faculties or powers of one only principle, which I found no neceſſity to determine, as neither I yet do, whatever be my Judgment and Perſwaſion in the caſe. Now, admitting or giving that they were two principles, yea although three, or four; or more Principles, were acknowledged to be in the Soul of man, as conſtituent thereof; it is ſtill but one Soul, in the compleat and intire notion of the Soul; as the Body of man, is ſtill but one body, although conſiſting, not only of many Members, but alſo of many Principles; as namely, the Elements of Water, Earth, Air, Fire; and certainly, he that underſtands the nature of any ordinary man, and what man is, inwardly and outwardly, in Soul and Body, muſt needs acknowledge that every man hath many principles in him; yea the principles of the whole Creation, reduced by a wonderful order, into a certain Epitome or Compend; and for this cauſe, not only

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theſe called *Philoſophers* of old, but alſo theſe called the Fathers, have called Man, the *Microcoſme*, or little World, as having all the principles of it, in him; namely, the principles of the outward and viſible World, in his body and outward man; and the principles of the inward and inviſible Worlds, in his inward man; and theſe words, *Iſaiah* 43. 7. *Every one that is called in my name, and unto my Glory, I have Created him, I have Formed him, I have Made him.* The learned among the *Hebrews* underſtand them, in reſpect of the three Worlds aforeſaid; ſo that out of each of theſe three Worlds, Man is Made, or Created; and yet he ſtill but one man; his Soul, one Soul; and his Body, one Body; although conſiſting of many principles; Even as a ſpeech, or diſcourſe, is but one ſpeech, or diſcourſe, although that ſpeech, conſiſt of many ſentences, and every ſentence of many words; every word commonly of divers ſyllables, and every ſyllable of divers letters; and the letters which are the firſt principles of ſpeech, of divers kinds and natures; and for this cauſe, and with a reſpect unto this, ſome have called man, *Logos*, *i. e.* a Speech, as being the Similitude of that more excellent and principal *Logos*, which is Chriſt, the eſſential ſpeech or Word of God. But becauſe every being

ing, the nearer that it is in nature unto God, doth the more resemble him; and that God himself, is a most simple unmixed being, without all composition of parts or principles, and is one in the highest and most perfect sense, (which yet his being three, only in manner or property of being, doth nothing hinder); and that Christ, the Heavenly man, of all things, is nearest unto God, and his most perfect Image; therefore it is manifest, that he hath least of that which may, or can be called a composition, or mixture of principles: But whatever perfection, virtue, power, or operation, the creatures have in their various compositions, he hath them all virtually and eminently in himself, after a more perfect, and simple manner: But seeing he took hold on the Seed of *Abraham*, and did partake of Flesh and Blood like unto ours, to the end that he might be yet more like unto us, that he might make us like unto him, yet more abundantly, whether it behoved not that he was to partake with us, of all the principles, both inward and outward, that belong to the essential constitution of any man, is a thing worthy of consideration; as also, admitting that he did partake of all these Principles, whether he did assume, or partake of them, at one and the same Moment of time; And what I have

here

here written, is enough I hope, to them who have a Spiritual understanding, to discern, and perceive my Judgement in the present case; as whether the *Nephesh* and *Neshamah* in Christ, be distinct Principles, yea or Nay; or whether more, then these two: but as for others who are Carnal, and cannot reach unto these things, if never so plainly told them, I am not concerned to give them a further answer; and I had rather that I might be instrumental in the hand of the Lord, to bring the Soul of any man or woman, to the Feeling and Tasting of the precious Life of Christ in their hearts, than to fill their understandings with the soundest Conceptions of words about Christ: and I can and do say it, in the presence of the Lord, the life and power of Christ Jesus, as I feel it in the least measure, to move and operate in my Soul, to conform and Leaven me into the Image of Christ, in righteousness and holiness, is more to me, then all the soundest Conceptions of words about Christ; But yet, because, in the Light of the Lord, I see clearly, how false and absurd, yea how *Blasphemous*, and *Atheistical* Notions and conceptions of Christ, and also of God, many men have, I have been earnestly and fervently moved, and am at this present time, in the Zeal and Love of God,

God, and in true compaſſion and good will towards Man-kind, to declare what God hath made manifeſt unto me, of this and other things, and to open the Scriptures of Truth concerning them, as God by his Holy Spirit hath opened them plainly to my underſtanding: Wherefore, let every one that is Spiritual, and hath a Spiritual diſcerning, read me, and feel my Teſtimony, and that from which it comes; for it is not of man, but of the Lord: although, at times, to gain the reader, as *Paul* did in his day, I find freedome to make uſe of Teſtimonies of other men; and what ever True Teſtimony to the Truth, I find in any man, be he *Jew*, or *Gentile*, *Scythian* or *Barbarian*, ſo called, it is precious and comfortable unto me; And to declare it unto others, as the Lord giveth me true freedome, may and ſhall have its Service; for Truth is one in all, and its Teſtimony is one; And ſomething of Truth by Vertue of that Divine illumination of Jeſus Chriſt, the Light of the World, that doth inlighten every man, that cometh into the World, is made manifeſt for a Teſtimony among all Nations and ſorts of people; and in every Nation, he that feareth God and worketh righteouſneſs, is accepted of him: And what if ſome hold the Truth in Unrighteouſneſſe? What if wicked men

men at times, confeſſe unto Chriſt, as the Devils formerly did? We muſt not therefore deny him, but rather make uſe of their own Teſtimony againſt them, unto their further condemnation.

*Pamphlet Animad.* 20. I query here, whether, beſides this *Niſhma*, *Adam* had a Rational Soul, which was the Root of his animal Senſes, and diſcurſive parts; and whether this that was breathed into *Adam*, was the Center of the Soul of Chriſt or ſome ray only; it ſhould be the Center, in that *Niſhma*, is the excellency (the Author ſaith) of this Soul?

*Anſw.* The darkneſs and perverſneſs of Spirit that is in this Author of the Pamphlet, cauſeth him to ask many unneceſſary queſtions, which a Child of an ordinary clear underſtanding, might reſolve, according to the Principles laid down in my book: and although I have condeſcended in freedom, to anſwer many of his queſtions, eſpecially, ſuch as have any weight in them, for further clearing the Truth, yet diverſe others, I purpoſely forbear to anſwer, ſeeing they neither tend to edification, nor ſerve to clear the Truth: But to theſe at preſent mentioned by me, as above, I anſwer briefly, *Adam* (beſide that Divine *Niſhma*, or Soul of Chriſt) had alſo, a Rational Soul, as we alſo have, and all men; but the Center of the Divine *Niſh-*

*ma*, or Soul of Christ, was not breathed into *Adam*, nor into any man, besides Christ himself; nor doth it follow, that it should be the Center, which was breathed into him, because the *Nishma* is the excellency of his Soul above ours: I say, this reason doth not hold, for not only the Center, but also that emanation or ray of the Divine Soul of Christ, that is in us, is exceedingly more excellent, than our Souls.

Moreover, whereas he argueth, that if *Adam* had a proper *Nepheſh*, that then he was a more compleat man, then Jesus Christ of *Nazareth*; I deny the consequence, for Christ hath all the Essential perfection of mans whole Soul and Body, either Virtually or formally, even as man hath Virtually or formally all the Essentials, resembling the Sensitive Soul of a Beast, that belong to perfect it, as an animal, or living Creature; but yet he hath somewhat more: all which proveth not, that a beast is a more compleat animal, or living Creature, than a man.

*Pamphlet.* Its True he saith, the Soul or Spirit of Christ hath an immediate and wonderfull manner of Union with the Deity, as no other Soul or Spirit of men were partakers of. But what Union the body of Christ that was taken of the Virgin, had

with

with the *Logos*, which any of the *Quakers* have not, I cannot yet learn.

*Answ.* That is also plainly enough insinuated in my book, where I expresly say, that Christ was a most wonderfull Vessel, both as concerning his Soul and Body; and that, in that very body, born of the Virgin, the Center of his Soul did reside; which could not be without an Union of such a Nature as no other body could have, seeing no other man, ever had the center in him, but he.

*Pamphlet*, I query what difference, betwixt the *Neshmah* of his Soul, and the Center of it?

*Answ.* As great as betwixt the Spring and the Stream, and the life and vertue that is in the Root, and a measure of the same in the Branches; so great is the difference, betwixt the Center of that *Neshmah*, and the ray or emanation of it into us; which yet is one and the same Substance or Essence with it.

*Pamphlet.* Look into *Buxtorfs Lexicon*, you that are Schollars, and there you will see, that this curious distinction of *Nephesh* and *Neshmah*, is ground less ... and a little after, for the same word is used of the beasts and fouls, and creeping thing, that were destroyed by the Flood *Gen.* 7. 22.

*Answ.* That the word, *Neshmath*, or *Nesh-*

*mah*, at times, is used indifferently, or commonly, to signifie the breath or life of any living Creature; doth not hinder, but that at other times, and that more frequently, it hath a peculiar and singular signification, even as the word *Ruach*, signifieth, at times, indifferently, any ordinary Spirit, good or bad, as also the wind; and so doth πνευμα in Greek, *Spiritus* in *Latine*, and Spirit in English; and yet also, it hath a peculiar signification, at other times, to signifie the Divine Spirit of God, and Christ: and thus also many other words have both a common and peculiar signification; as the words, *El*, *Elohim*, *Bara*; and others. And unto *Buxtorfs* Authority, I oppose the Testimony of others better skilled, and namely the Author of the *Apparatus in Librum*, *Zohar*, part, 1. p. 542, and p. 600. And that which is of more Authority then all Humane Testimonies, I oppose unto him the Scriptures Testimony, in diverse places, which I have Cited in my book; as namely, *Gen.* 2. 7. *Prov.* 20. 27. To which I shall adde, *Job* 32 8. The Inspiration of the Almighty giveth understanding; where the same *Hebrew* Word, *Nishmah* or *Nishmath*, is used, that is in *Gen.* 2. 7. And surely, whoever shall duely consider that Scripture, *Gen*, 2. 7. How

that

that the Lord God breathed in *Adam*, the breath of Life, and he became a living Soul; and ſhall compare it with 1 *Cor.* 15. 45. The firſt man *Adam*, was made a living Soul; the ſecond, or laſt *Adam* was made a quickening Spirit; If he have the leaſt ſenſe of that quickening life of Chriſt Jeſus, that made the firſt *Adam* a living Soul, cannot but acknowledge, that that breath, or inſpiration of life, which made *Adam* a living Soul, was ſomething more excellent and living, then his own Soul, which he received from Chriſt Jeſus the ſecond *Adam*, who is the image of the inviſible God, after whom he was made; for it was this breathing in, or inſpiration of Life, that made him a living Soul; Namely living unto God: Whereas he was a Soul afterwards when he Tranſgreſſed, but not ſuch a living Soul; for in the day he did eat of the forbidden fruit, he dyed, and remained no more a living Soul unto God, in Holineſs and Righteouſneſs, after the image of him that created him. And indeed, that this breath or inſpiration of Life, was not *Adams* own Soul, but a Divine ſubſtance; diverſe of thoſe called Fathers, of great Note, do earneſtly contend. *Hilarius*, ſaith, on *Pſal.* 118. expounding theſe Words: And he breathed into him, the breath, or Spirit of life, and man

was made a living Soul, *Inſpirationi ergo huic Preparatus ſive formatus eſt, per quam Naturæ Animæ & Corporis in vita perfectionem, quodam inſpirati Spiritus fœdere contineretur. Scit in ſe beatus Paulus, duplicem eſſe Naturam, cum Secundum interiorem Hominem delectatur in Lege*, &c.

In Engliſh thus; Man therefore, being prepared, or formed, unto this inſpiration, by which the Nature of the Soul and body ſhould be contained within a certain Covenant (or bond) of the inſpired Spirit. Bleſſed *Paul* knoweth that there is a Twofold Nature in him, when according to the inward man, he delighteth in the Law of God. Again, *Cyrillus Alexandrinus* on 9. *John* ſaith expreſly, that the breath of life, which God breathed into *Adam*, was not the Soul of *Adam*, but a Divine ſubſtance. *Non eſt igitur factum divinæ Subſtantiæ Spiraculum, anima hominis, ſed animato potius homini, & proprietati Naturæ utriſq; (anima dico atque corpore) Conſummatæ quaſi ſigillum. Naturæ ſuæ Creator Spiraculum vitæ, id eſt, Spiritum Sanctum infixit*, &c. Which is in Engliſh thus: The breath of the Divine ſubſtance, was not made the Soul of man; but rather man being already indued with a Soul, and the property of his Nature being conſummated, both in Soul and Body, the Creator fixed

in

in him, as it were the Seal of his own Nature; That is, the Holy Spirit. The which Holy Spirit, he also calleth the Spirit of the Son, and the Divine *Nature*; and indeed, without all doubt, God breathed into *Adam*, the Holy Spirit; but this Holy Spirit being one Essence or being with God, dwelleth in the fulness of it, in Christ the second *Adam*; and therefore *Adam* could not be a partaker of the Holy Spirit, but as he was also a partaker of the second *Adam*, whose *Nishmah*, or Soul, hath the Holy Spirit in it, as being its most immediate Temple, or house; and therefore the fulness of the God-head is said to dwel bodily in Christ, because Christ is as the body or house, that most immediately receives that fulness to Communicate of the various measures of it unto others; for the Greek word σωμα, which signifieth Body, is said to be derived from a word, which signifieth a House, or Lodging, or Habitation, σωμα, *quasi* σωμε; so that the fulness of the God-head, dwelling in Christ, as in its most immediate, and proper Habitation (as the Soul of a man dwelleth in its body) no man can partake of God, but as he partakes of Christ, in whom that fulness dwelleth.

*Pamphlet, Animad.* 20. I desire the Scholars to call to mind, how this Notion of the

Soul of Christ in all, suits with *Platoe's* of the *anima mundi*.

*Answ. Cyrillus Alexandrinus* and others do Judge, that *Plato*, by his *anima mundi*, did understand that which the Scripture calleth the Holy Ghost; for as the Scripture speaketh of three that bear record in Heaven, the Father, the Word, and the Holy Ghost: *Plato* likewise spoke of three, namely, *the good, the mind, and the Soul*: and the Good he calleth the one, and the Father; the Mind, he calleth the Son, as being generate of the Father: both which answer unto the Father and the Son, which the Scriptures Testifie of, and therefore they conclude, that by that he called the Soul, he did understand, the Holy Ghost; And that *Plato* had learned this mystery of the Three from the *Egyptians*, who had learned it from *Moses*; But that he had wrongly understood it himself, for he seemeth to call them Three Gods, as being distinct, in a threefold being, or substance: And the first greatest of all, the second less than the first, but greater than the Third; so that *Plato* his Doctrine of this Mystery was unsound, and imperfect, although it seemeth that he aimed at the Truth. Now, whereas we believe that the Holy Ghost, is one and the same Essence with God; and that the Heavenly Man-hood or *Nishmah* of the Soul of Christ,

Christ, is distinct in essence or substance from the God-head, although by a most excellent and wonderful union united with the same for ever, and yet is not any third essence, as *Plato* calleth his *Anima Mundi*. It is very manifest, that *Plato* his *Anima Mundi*, cannot at all be acknowledged to be the Soul of Christ. Again, *Plato* calleth it the Soul of the World, as Judging the World it self to be an Animal or living creature composed of Soul and Body: But this doth by no means agree unto the Soul of Christ, for if it did, then the world should be Christ, and the body of every beast, fish, foul, tree, or stone, and also the earth it self, should be the real body of Christ; all which is false and absurd, and therefore *Plato*'s *Anima Mundi* cannot be the Soul of Christ.

*Pamphlet. Animad.* 21. I Query whether this Soul of Christ can be the Holy Ghost?

*Answ.* This query is altogether needless, seeing in my book called, *The Way cast up*, I have expresly declared, that the Soul of Christ, and the Holy Ghost, simply considered, are distinct beings; but because the Holy Ghost dwelleth in Christ, the Heavenly Man, and by him only is conveyed unto us, and that they are wonderfully united one unto another, we cannot understand them as separate; and therefore, as Christ, the Second

cond *Adam*, in Scripture is called the quickening Spirit, and the Lord is the Spirit; so he may also be called, the Paracletus, or Advocate, as he is expressly called, 1 *John* 2. 1. *And if any man Sin, we have an advocate with the Father, Jesus Christ, the righteous:* and this same advocate or paracletus, is but one; it is clear, that sometimes Christ himself, is called the Holy Ghost, in Scripture; for the words Holy Ghost, as well as the word Spirit, have different significations in Scripture; for God is said to be a Spirit, also Christ is called the Lord that Spirit, and the Second *Adam*, the quickening Spirit. And thus the words, Holy Ghost, and Spirit, do sometimes signify more generally, and sometimes they have a more particular, and peculiar signification.

*Pamphlet. Animad.* 21. Why then the Christian hath a great advantage of a *Quaker*, in that his Sanctification is of another, and better nature, than that of the *Quakers*, in that it is the Holy Ghost, who is God, who mystically dwells in them.

*Answ.* Here thou dost commit Three great abuses. 1. To distinguish betwixt the Christian and the *Quaker*; whereas every true Christian is a *Quaker*, namely, one that trembles at the Word of God; and every true *Quaker*, is a Christian, and we desire to be called

called by no other name, than that of true Christians: 2. That thou dost insinuate, as if we did not believe, that the Holy Ghost, who is God, did dwell in us, but only Christ; which is a gross perversion, and false calumny; yea so false, that thou giveſt thy self manifestly and openly the lie; in the next citation. 3. Thou dost grosly again contradict thy self, that thou sayest the Holy Ghost dwells mystically in every true Christian, and yet thou denieſt that the essence of God dwelleth in any Christian, although the Holy Ghost be one essence with God: Nor will thy term, mystically, save thee; for if by mystically, thou understandest not a real indwelling of the Holy Ghost, as he is one essence with God, then the *Quaker* is in a better condition, and hath a great advantage of thy supposed Christian; that according unto us, every true Christian and *Quaker*, hath the Holy Ghost, who is one essence with God, really, or essentially dwelling in him, through Christ, who is also in him; and this according unto 1 *Cor.* 14. 25. *God is in you,* ὄντως; which being rightly translated, is essentially, from the word ὤν, which signifieth being, or essence.

*Pamphlet, Animad.* 21. But they understand the Holy Ghost, who is God, is not separated from this Body & Soul of Christ: but

why

why then did they not expreſs themſelves ſo?

*Anſw.* Thou ſeeſt Reader, how openly he giveth the lie unto himſelf, in this citation; by acknowledging that we underſtand the Holy Ghoſt is not ſeparated from this Body and Soul of Chriſt; and yet a few lines before, he did alleadge, that according to our principle, the Holy Ghoſt did not dwell in us: and whereas he ſaith, why then did they not expreſs themſelves ſo? I anſwer, firſt, how couldeſt thou know our underſtanding, or mind, if the thing had not been expreſſed? But Secondly, I ſay, that I have ſufficiently expreſſed the ſame in my book, called *The way caſt up*, in ſeveral places, particularly in *p.* 114. where I ſay expreſly: For, becauſe the Fullneſs dwelt in him; and that he was immediately, and moſt intimately united with the God-head, ſo as no Man nor Angels are, but only the Man Jeſus, he is only the true Chriſt. And becauſe he it is alone, who in an immediate way, and originally, is Gods Anointed, who hath Anointed him with his Holy Spirit; and all other men, even the moſt Holy, but mediately united with God through him, receiving the Anointing, or Holy Spirit: Therefore all other men are not Chriſt, but Chriſtians; not being immediately Anointed of the Father, but by the means of Jeſus Chriſt. Nor are they otherwiſe partakers of the Anoin-

ting or Holy Ghoſt, but as they are partakers of Chriſt. Thus Reader, thou ſeeſt how clearly I have expreſſed this very thing; and how faulty the Author of this *Pamphlet* is, and how far he hath fallen ſhort of his promiſe, to give the World a true account of our Faith, concerning the Man Chriſt Jeſus; who is guilty of ſo many falſe inſinuations, groſs perverſions, ſelf-belyings and contradiction, as I have ſufficiently demonſtrated.

*Pamphlet. Animad.* 22. They believe this humane nature is divine: farewell that diſtinction then, yet 'tis inferior to the God-head. But this Author thinks that omnipreſency, and omniſciency, may be attributed to the Man-hood; yet the man hood not being confounded with, or equalized to the God-head, contrary to the Doctrine Taught by our Chriſtian Divines.

*Anſw.* Mark Reader, the great ignorance and partiality of this Author, who is ſo much offended, becauſe I call the Nature of the Man-Hood of Chriſt, Heavenly and Divine; as if becauſe the name Divine is given to the Man-Hood of Chriſt, that therefore I confound the Man Hood with the God-Head, and equalize it thereunto; and yet within three or four lines, he calleth theſe of his brethren, who profeſs to teach of Divine things, Chriſtian Divines; he will therefore have

men

men that Teach, or profess to teach Divine things, to be called Divine; but he will not allow Christ, the Heavenly-man to be called Divine: This is a plain exalting themselves above Christ. But again, if to be called Divine, is to be equal unto God; then by his Doctrine, he and his brethren whom he calleth Christian Divines, are equal unto God: see what Blasphemies his ignorance and rashness, doth precipitate and hurry him into.

*Pamphlet Animad.* 22. That there are Attributes of God not communicable to the Creature; and among them are these two, Omniscience and Omnipresence; these cannot be Communicated to any Creature, but it immediately becomes God.

*Answ.* That Christ Jesus is not to be called a Creature in that strict and narrow sense, as the other Creatures are, I have above declared; and yet he doth partake with the Creatures, having taken part of Flesh and Blood with us. And be it so, that Omnipresence and Omnipercipiency, being communicated unto Christ, that he is God; In what is this contrary to Christian Doctrine? Is not Christ God? Do not all true Christians believe that he is both God and Man, and yet but one Christ? But according unto thy Doctrine, because Christ is neither Omniscient

ſcient nor Omnipreſent, he is not God, but a meer Creature. This is groſs *Sacinianiſme*, and *Arianiſme* both, that Chriſt is not God, but a meer creature. Now, although I ſay and believe, with other true Chriſtians, that Chriſt is God; yet I do not ſay, the Manhood of Chriſt is his God-head, nor yet equal thereunto; for the God-head is ſtill greater then the Man-hood, and hath its Attributes, or Divine properties, that are incommunicable unto the Man-hood, ſimply conſidered; for the God-head is abſolute and independent, and hath not its being from the Man hood: But the Man-hood is dependent, and hath its being from the God-head. Again, theſe Attributes of Omnipreſence and Omniſcience, as they are in the God-head, and belong unto the ſame, are indeed, incommunicable unto the Man-hood; for the Omnipreſence and Omniſcience of the Man-hood of Chriſt, are of a far inferiour Nature and condition, in reſpect of the Omnipreſence and Omniſcience of the God-head: And firſt, as to the Omnipreſence of the God-head, it is centrally every where, and is no where circumſcribed, as I have already cited out of *Hermes Triſmegiſtus*, in my book; But the Man-hood or *Niſhmah* of Chriſts Soul, is not ſo Omnipreſent, for its center is not every where; ſo that, here is a manifeſt difference, betwixt the

the manner of Gods Omnipreſence, and the Omnipreſence of Chriſt, as man; Again, as to the Omniſciency of Chriſt as man, it is not of the ſame Nature with the Omniſciency of God, but inferiour unto the ſame; for the Omniſciency of Chriſt as man, or of his Man-hood, is by a certain influence, or impreſſion, or touch, which the Objects, known, make upon him; and therefore, the Objects themſelves are in ſome ſort the inſtrumental cauſe, or occaſion to excite his knowledge, in reſpect of the Creatures which he doth know, paſt, or preſent; and as for his knowledge of things to come, by Divine Revelation, that alſo differeth from the manner of Gods Knowledge, who knoweth all things, paſt, preſent, and to come, immediately in himſelf, without dependance on any other, or without receiving any influence or impreſſion, from the Creatures, which he doth know; nor are the Objects any cauſe, ſo much as inſtrumental in the leaſt, of the knowledge which Chriſt hath as God, or of his God-head: and thus I have very plainly and clearly demonſtrated, that the manner and ſort of the Omnipreſence and Omniſcience of Chriſt as God, is very differing from his Omnipreſence and Omniſcience, as man; Theſe two Attributes, or properties, as they belong to

his

his Man-hood, being of a very inferior Nature and kind; and yet true Omnipresence, and Omniscience, in their kind and sort, and such as are altogether necessary for him that is to be a Mediator betwixt *God* and Man, and our High-Priest with *God*; namely, that he can be touched with the Feeling of our Infirmities; and that he be present both to hear us, and also, to help and succour us, in all Straits and Wants. And here again, thou fallest into a gross Contradiction, to assert, That *God* only is Omni-present, and not *Christ*, as Man; and yet to affirm, That the Essence of *God* is only present in the Manhood of *Christ*, which is a manifest and palpable Contradiction. Again; I ask thee, Is *Omni-presence* Essential unto *God*, or only an Accident? If an Essential Attribute, then it followeth, That *God*'s Essence is everywhere: If it be only an Accident, then thou asserts contrary to Scripture, and to thy own Divines, as thou callest them, That there are Accidents in *God*, and that He is Changeable, which is gross *Cajetanisme*, and *Vorstianisme*; namely, the Heresie of *Cajetanus* and *Vorstius*, that is greatly Condemned, and that generally by all Christians.

*Pamphlet. Animad.* 22. Let it be considered likewise, there is thought by Judicious Divines, that there is an Infinite Space beyond

this Globe of the Heaven and Earth: I query, Whether this Manhood, if Omni-present, muſt not be there? And a little after, he ſaith; And if preſent there throughout, this is Immenſity; and then, the Univerſe is but as a Drop of the Bucket, to the Man-hood of *Chriſt*: Is it not then equal to *God*, and confounded with *God*? And after, in *p.* 15. *l.* 1. he calleth this Infinite Space, Infinite Imaginary Space!

*Anſw.* They who affirm, That there are ſuch Infinite Imaginary Spaces, may rather be truly called *Unjudicious Humanes*, than *Judicious Divines*; ſeeing, by thy own Confeſſion, they are meerly Imaginary, and are not any Part of the Univerſe, and are neither *God* nor *Chriſt*; and yet are Infinite, and have Immenſity: Then which, there can be ſuppoſed nothing that is a greater Contradiction; namely, to ſay, There is an Infinite Imaginary Space, having Immenſity that is not any real Thing or Being: That is, neither *God* nor *Chriſt*, nor Angel, nor any Spirit, nor Body, nor any Created Thing, but meer Imaginary; and yet it is greater than *Chriſt*, the Heavenly Man: for it is Infinite, and hath Immenſity. But, to diſcover yet more abundantly thy Confuſion and Contradiction, I ask thee; Why may not *Chriſt*, as Man, have the ſame Infinit-

neſs

neſs and Immenſity, that this Imaginary Space hath? Why then, according to thy own Words, the Manhood of *Chriſt* ſhould be equal unto *God*, and confounded with *God*. By this then, it clearly followeth from thy own Doctrine, That this Infinite Imaginary Space, having Immenſity, is Equal unto *God*, and Confounded with *God*; and ſo, is greater and better than *Chriſt*, and that Infinitly; and yet, it is neither *God* nor *Chriſt*, nor any Creature, or Part of the Univerſe of Created Beings. Is not this a ſtrange new Deity of thy own deviſing, and a moſt abominable Idol? But, ſeeing this Space is only Imaginary, and is nothing but a Child of thine, and thy Bretheren's Imagination; and yet, becauſe it hath Immenſity, and is Infinite by thy Doctrine, it muſt be Equal unto *God*: It followeth from thy Doctrine, that the Brat of thine own Imagination, is Equal unto *God*: Which, if it be not the groſſeſt *Idolatry*, that ever any Man was Guilty of, I leave unto all Men of a true Underſtanding for to judge; yea, if it be not the Height of *Atheiſme*. But again, ſuppoſing, (but not at all granting) that there were ſuch Infinite waſt Places, having no Creatures in them, I ask thee; If *God* ſhould fill them all with Creatures, (as he could well do, becauſe he is Omnipotent) ſhould

these Creatures, taken in the whole Complex, be Equal unto *God*, and have the same Immensity, or Infinitness, with him? Surely, thou must needs say, Not: And therefore, *Christ*, the Heavenly Man, although he should also be in all these Places, is still inferiour to the Godhead: For whatever any Man, or Creature, can conceive of Places, or Spaces of the greatest Extent Imaginable, *God* is still infinitly Greater; and all the Creatures, Visible and Invisible, are unto Him but as the Drop of the Bucket, and Dust of the Ballance. And here, if any should ask me, because I deny all such Imaginary Spaces, as idle Fictions of foolish and Ignorant Men, What is beyond this Visible World of Heaven and Earth? I do easily and readily answer; That not only *God* and *Christ*, but also real Parts of the Creation, which are true real beings, Created of *God*, are beyond this Visible World of Heaven and Earth; whose Greatness and Number, no Humane, nor (indeed) any Created Understanding can fathome, or comprehend; but *God* alone, the most High; and *Christ Jesus*, by whom all Things are created and made, Visible and Invisible: For *Solomon* said truly; *We cannot find out the Works of* God, *from the Beginning unto the End.* And thus we have no need to run into

into these Fictions of Imaginary Spaces, to find a Place beyond this Visible World; seeing the Things which *God* hath made, are Greater, and more Numerous, than we can conceive, or imagine: And therefore, are really Infinite and Immense, or Immeasurable, unto our Understanding; although they are well known unto *God*, in Number, Weight, and Measure; and are, in comparison as Nothing, and as the Prophet speaketh, *Even less than Nothing*.

*Pamphlet. Animad.* 23. And thus he layes the Ground and Foundation of the Angels Worship, upon the Excellency of the Nature of the Manhood, barely considered in it self: I query solemnly, If it be not great *Idolatry*, for Men or Angels to worship any Creature; and that Creature, though never so Excellent, be not in Personal Union with *God*, and the Worship terminated upon the Godhead? *Christ* is *God* and Man; Christians worshipping him, terminate the Worship upon the Godhead. See, if *Keith* hath not made the Angels *Idolaters*?

*Answ.* That he saith, I lay the Foundation of the Angels Worship upon the Excellency of the Nature of the Manhood, barely considered in it self, is a gross Abuse and Perversion, and a most palpable Lye and Contradiction to my Words: As also, that he in-

ſinuates, that Men or Angels are to worſhip the Man *Chriſt*, without a Reſpect unto that Union he hath with *God*; So that, by Vertue of the ſaid Union, he is *God*: This alſo is another groſs Lye and Perverſion. And 3*dly*. That he alledgeth, that in our worſhipping the Man *Chriſt Jeſus*, we do not terminate our Worſhip upon the Godhead, but only upon the Manhood, and that alſo barely conſidered in it ſelf: All which Three Aſſertions of the Author, are groſs Lies, and moſt groundleſs Calumnies: For I no where, in all my Book, uſe any ſuch Words as he alledgeth. And that *I* have no ſuch Meaning as his Words import; my Words that ſtand upon Record in my Book, do ſufficiently clear me: As namely, where *I* ſay expreſly, *p.* 82. That the Man *Chriſt*, is *God*, by reaſon of that moſt wonderful Union betwixt the Two Natures: And a little after, *I* ſay; The Godhead and Manhood of *Chriſt*, are but one *Chriſt*.—— And the Godhead of *Chriſt* is no Inferiour Divinity, or Deity; but the very ſame Godhead of the Father. Again, as concerning this moſt wonderful and ſingular Union, (whereby the Godhead and Manhood of *Chriſt*, are one *Chriſt*) I ſay, *p.* 83. *Chriſt* as Man, hath a true and real Soul, diſtinct from the Godhead; yet for ever united with the ſame,

in

in a moſt immediate and wonderful manner: Of which Union, no other Soul or Spirit of Men or Angels, ever were, or ſhall be Partakers.

And thus *Reader*, thou mayeſt clearly ſee, that I lay not the Foundation of Men and Angels, their worſhipping *Chriſt*, upon the Excellency of the Nature of the Manhood barely conſidered; as if he were not *God*, by reaſon of his moſt rare and ſingular Union with *God*: But, on the contrary, I do very plainly affirm the ſaid Union, and that becauſe thereof, *Chriſt* is *God*. And therefore alſo, I do further ſay, That the Worſhip which Men and Angels give unto the Man *Chriſt*, doth not terminate, (which is as much as to ſay, in more plain *Engliſh*) doth not reſt nor end upon the Manhood; but aſcendeth through the Manhood of *Chriſt*, unto the Godhead, where it doth terminate, or reſt: And therefore, the Saints in Scripture, are ſaid to praiſe *God* through *Jeſus Chriſt*; and by Him, to offer up unto *God* continual Sacrifices of Thankſgiving: And ſo much doth the word *Mediator* import; which ſignifieth a Middle Man betwixt *God* and Us: So that, although our Prayers, our Thankſgivings, and whole Worſhip, be directed unto *Chriſt*; yet not unto Him alone, but alſo unto *God* htrough Him. Nor

do my Words cited by thee, give thee the leaſt Ground to ſay, That I lay the Foundation of the Angels Worſhip upon the Nature of the Manhood barely conſidered in it ſelf; becauſe I ſay, That the Man *Chriſt Jeſus*, is a Great and Mighty, and moſt Excellent Being, far above All, and excelling all Men and Angels: For doth not the Man *Chriſt Jeſus*, excell all Men and Angels, by reaſon of his Union with the Godhead, ſuch as none elſe are Partakers of? Is not this Union of his with the Godhead, moſt Excellent? And doth it not cauſe him to Excel all other Beings, that have no ſuch Union? By thy Doctrine, indeed, it addeth no Excellency unto him; and conſequently, by the ſame Doctrine of thine, (although in Contradiction to thy ſelf) the Man *Chriſt*, is to be worſhipped, as barely conſidered in himſelf, without any reſpect of his Union with the Godhead: For, according unto thy Doctrine, that Union addeth no Excellency unto him, and maketh him not one whit more Excellent. And thus, now, I deſire all Men of Underſtanding, to ſee and conſider, whether the Author of this *Pamphlet*, (and not I) hath not made the Angels *Idolaters*. And here, *Reader*, I deſire thee alſo to conſider, how this Author of this *Pamphlet*, ſeeketh to lurk in the Dark: and giveth us no expreſs

expreſs Account, whether he believeth, that the Man *Chriſt Jeſus*, is to be worſhipped; only telleth, that all true Chriſtians do terminate the Worſhip upon the Godhead; which we alſo do: But this hindreth not, that the Man *Chriſt*, as Mediator, is alſo to be worſhipped, and *God* through him; which can be no *Idolatry*, becauſe he is *God*, by Vertue of his moſt wonderful Union with him, which no Men nor Angels, are Partakers of, or ever ſhall be. And, if the Man *Chriſt*, is to be worſhipped, my Argument holdeth ſtill good; that therefore he is really Preſent, as Man: To which Argument, although moſt convincing and demonſtrating, he hath made no Shaddow of Anſwer; and therefore, I return it upon him, or them who take any part with him. As alſo, I return all the other Arguments in my Book, which are many, that he hath not ſo much as once named, far leſs, anſwered: And particularly, where I argue from what he and they do generally acknowledge, of the *Devil*; his being every where preſent, in all Evil Men, at leaſt, which are more numerous than the Good; and yet they will not acknowledg, that *Chriſt*, the Heavenly Man, is every where Preſent in all Good Men. And thus they make the *Devil* greater than *He*: And which is more, ſeeing he holdeth,

eth, That the whole Eſſence of the Godhead is contained within the Body of *Chriſt*; which, as he ſaith, is of no greater Extent, than the ordinary Body of one Man; and will not acknowledge, that *God* himſelf is any where, but in that one only, Human Body: and yet the *Devil* poſſeſſeth really, the Souls and Bodies of many Men and Women. He doth make the *Devil* not only greater, and more largely or univerſally preſent in the World, than *Chriſt*; but alſo, (with Fear and Reverence be it ſpoken) than the very *Godhead* it ſelf; which is indeed, the greateſt Blaſphemy and Impiety of Words, that ever I heard formerly, in all my Life; and yet the plain, down-right Language of his Doctrine, and vain Impious Scribling againſt us.

And thus *Reader*, having anſwered ſufficiently unto every one of his *Animadverſions*; which I have done ſome-what more fully and largely, than was either needful unto him, or then (indeed) he was worthy of: yet for the ſake of others, who might be deſirous to have ſome Things further opened and cleared, I have found Freedom ſo to do. And now I ſhall take ſome Notice of what he addeth by way of Concluſion;

ſion; and reply alſo, there-unto, ſo far as is needful.

*Pamphlet. p.* 14. He propoſeth three generall Conſiderations, which he thinketh will Anſwer my whole Book. 1. That the Prophets ſpoke of many Things to come, as if they were preſent.

*Anſw.* To this I have ſufficiently anſwered above; and I have proved, how abſurd and contrary to Truth, the Opinion of the Author is, that Chriſt was no more Chriſt, before his birth in the Fleſh, than *Cyrus* was God's Anointed, of whom *Iſaiah* prophecyed many Years before he was Born.

Where-as, although the Prophets prophecyed of *Chriſt*'s Coming, and Birth in the Fleſh, as a thing to come; yet they did ſtill underſtand, that *Chriſt* himſelf was preſent, in and with the Church, in all Ages; as I have already proved in my Book, at large. And this was alſo the Teſtimony of the Apoſtle; and particularly, of *Paul*, who ſaid expreſly, *That by* Jeſus Chriſt, *all Things were Created*; and, *He is the ſame Yeſter-day, To-day, and for Ever.* Alſo, *Paul* ſaid, *The Fathers did Eat the ſame Spiritual Meat, and Drink the ſame Spiritual Drink:* For they drank of the Rock that followed them, and that Rock was *Chriſt.* And if they did eat the ſame Spiritual Meat, and drink the ſame

ſame Spiritual Drink, then they did eat the Fleſh of *Chriſt*, and drink his Blood; otherwiſe, as *Chriſt* taught him ſelf, *They could not have Life.*

*Pamphlet. p.* 14. His Second Conſideration is, That *Chriſt* acted, in his Mediatorſhip, in all Things before his Incarnation, in reference ſtill to his Incarnation, which was to be in the Fulneſs of Time.

*Anſw.* That *Chriſt* acted in his Mediatorſhip, in all Things before he was Born in the Fleſh of the Virgin *Mary*, in reference ſtill to his Birth in the Fleſh, which was to be in the Fulneſs of Time; and alſo, in reference to his Sufferings, Death, Reſurrection, Aſcention, *&c.* I do readily grant. But what ſaith this againſt any thing that I have affirmed in my Book? Or, What doth it infer againſt the Real Being and Exiſtence of *Chriſt*, in all Ages, from the Beginning? Surely, nothing at all, but on the contrary, if thou ſtand to thy own words, they do prove manifeſtly, that Chriſt, as he is the Heavenly man, was from the beginning; for how could he Act in his mediatorſhip, if he was not mediator from the beginning? How can Mediatorſhip be without a Mediator? Surely, not at all, more than Kingſhip can be without a King, or Lordſhip without a Lord; or any other Office, without him that doth bear

bear it. And if *Christ* was Mediator from the Beginning, it followeth most clearly, that he was Man from the Beginning: For it is the Man *Christ Jesus*, who is the Mediator betwixt *God* and Man, as *Paul* hath expresly declared, 1 *Tim.* 2. 5. For *Christ* as *God*, simply considered without his Manhood, cannot be Mediator; even as Man, simply considered without the Godhead, he cannot either: for the Nature of a Mediator is such, that he must have the Nature both of God and man, united together, after the most excellent and singuler manner, so as, by reason of that Union, he is true and perfect God, and true and perfect Man; and therefore seeing he was Mediator from the beginning, and acted in his Mediatorship, or mediatory Office, as King, Priest and Prophet, and as Head of his Body the Church, he was Man from the beginning, although not Man cloathed with flesh and blood, in the likeness of our Flesh, until the fullness of time was come, that He was Born of the Virgin *Mary*.

*Pamphlet. Pag.* 14. His third consideration is, that many things in Scripture, are spoken of *Christ*, by that figurative speech, of the communication of properties, when that which is proper to one nature only, is attri-

attributed to the other, or to the whole person, &c.

*Answ.* Although thou dost betake thy self to this, as thy last refuge; namely, that, called by some, the communication of properties, yet doth it nothing help thy Evil cause, more than the former.

For albeit I grant, that there is such a figurative speech of the communication of names and properties, whereby the Man Christ is called God, and also God is called Man, and God is said to have Shed his Blood, although Christ, as God, hath not Blood to Shed, but only as Man; yet by reason of that most rare and wonderful union betwixt the Godhead and Manhood; the Blood of the Man Christ, is called, the Blood of God, *Acts* 20. 28. But this communication of names and properties, is not a bare Titular, or Verbal communication, but is grounded upon a real communication, of real Divine Attributes and Properties, which the Godhead of Christ, doth communicate unto the manhood; so that the manhood of Christ, by reason of this most rare and excellent, and truly Divine union, it hath with the Godhead, doth by vertue of the same, receive such Divine attributes and perfections, as are communicable unto none else beside him; and the nature of the Manhood of

Christ,

Christ, must be so excellent, so great, and so perfect, and so substantially excelling all Men and Angels, that is capable of such an Union, or of such Divine attributes, properties, and perfections, that are both proper and necessary for such an one as is to be *Mediator* betwixt *God* and *Man*, and our High Priest with God; of which Divine attributes, omnipresence, and omnipercipience aforesaid, are some, which I call Divine, because of their great excellency; and in respect of which, the manhood of Christ is nearest unto the Godhead of all other distinct beings, although, as I have already shewed, the omnipresence and omni-percipience, or omniscience of Christ, as man, is not the same, nor equal unto these attributes of omniscience, and omni-presence, that belong to Christ, as God, or unto the Godhead: but of a far inferior sort. Moreover, seeing the foresaid communication of names; is grounded upon that so rare and singular union, betwixt the Godhead, and manhood of Christ, it is very manifest from hence, that the said communication of names, could not be from the beginning of the world, unless also the union betwixt the Godhead and Manhood of *Christ* (which is the ground of the said communication) had been from the beginning; and consequently, also the Manhood of

Christ

Christ was from the beginning; for two natures cannot be united, before the one of them have any being: again, as the said communication of names and properties, require the Man-hood of Christ to exist, or have a being from the beginning of the World, otherwise it could not be said that the Man Christ Jesus, was from the beginning, not so much as by that figurative speech of communication of properties; so in like manner, that communication of properties cannot be allowed; but where, as well as when, the Godhead and Manhood are together united, and existent, and that, for the same reason already given, namely, that the communication of the names is grounded upon the union of both existing together, in the same things, places, or persons, as well as in the same times: and therfore, if the Manhood of Christ, were not omnipresent, in all places, as well as all times: The Man Christ, could not be said to be omni-present, not so much as by that figurative speech of communication of properties, which is not barely Verbal, or Titular, and Nominal, but Reall and Substantial, according to the manner above expressed. Again, there are many Scriptures which speak of Christ, that must needs be understood of Christ as Man, and not as God, so much as by that figura-

figurative Speech of communication of properties; as when Christ said, *John* 6. *I came down from Heaven, not to do my own Will*: this must needs be understood of Christ as Man, as I have already proved, seeing Christ as God always doth his own Will.

What he adds *page* 14, 15. concerning the sum of the Quakers Doctrine, concerning Christ, it being in great part, a heap of Nonsence and Confusion, and not my words nor meaning, and so far as any part of it is true, being sufficiently answered already, I need not make any new Reply unto it; only, whereas he talketh of two Souls and Bodies of Christ, I would have the Reader to Remember, that I have no where in all my Book spoke of two Souls of Christ: and as concerning the two Bodies of Christ, they are also but one body, in the full and intire Notion of a body, consisting of various parts and members, united into one, so that the manhood of Christ is still but one, in its full and intire Nature. And again, whereas he finds fault with us, for saying, that Christs heavenly body, whereof the Saints are partakers, consisteth of flesh, blood and bones, he may find the same fault with Christ, who spoke of his flesh and blood that came down from Heaven, which is the Saints Food: also, he

may blame *Paul*, who ſaid, the Saints were of his fleſh and of his bones; But fleſh, blood, and bones, here underſtood, are not to be meant literally, and after a vulgar manner, but ſpiritually, and figuratively; for his fleſh and blood from Heaven, are Spirit and Life: And although the Wiſdom of God hath expreſſed them under theſe diſtinct Names, yet originally, they may be but one ſubſtance, even as fleſh and blood, and bones, of an earthly body, are originaly but one ſubſtance, which is duſt and earth.

And I can and do freely appeal unto all Chriſtians, whom God hath ſpiritually Enlightned, and given a Spiritual Underſtanding unto, of the Myſtery of *God* and *Chriſt*, whether this be not the True *Chriſt* of *God*, of whom I have declared? And, Whether that deſcribed by the Author of this *Pamphlet*, here Anſwered by me, is not indeed a Falſe *Chriſt?* And alſo, his *God*, whom he limiteth Eſſentially within the Dimenſions of an ordinary Human Body, be not alſo Falſe? And ſo, Whether He, and not I, be not guilty of Groſs *Idolatry*, and bringing-in another *Goſpel*, and ſo is acted by another Spirit; and hath therefore a Curſe from the Apoſtle upon him? *Gal.* 1. 8, 9.

And laſtly, Whereas he laboureth to fix upon

upon me the Hereſies of no leſs than Seven ſeveral ſorts of Heretical Sects; he but ſheweth forth the ſame Lying Spirit, that hath acted him all along: And therefore, to undeceive the *Reader*, whom he ſeeketh ſo groſly to abuſe, I ſhall very clearly and briefly paſs through theſe Seven Heads; and ſufficiently purge my ſelf of every one of them, to any that are Judicious and Impartial. 1. He chargeth me with the Hereſie of the *Macedonians* and *Valentinians*, who ſaid, *Chriſt* brought an Heavenly Body from Heaven with him. To this I anſwer, That was no part of their Hereſie; but only that they ſaid, *Chriſt*'s Body in the whole Subſtanee of it, came down from Heaven, and did not in any part, ſhare or partake of the Subſtance of the Virgin *Mary*; but altogether paſſed through the Virgin, as Light paſſeth through the Air, or pureſt Chriſtal: But this I do not maintain; for I have ſufficiently declared, That *Chriſt* did really partake of the Virgins Fleſh and Subſtance; although the Body of *Chriſt* was not Conceived after the manner of Human Conception: And therefore, it was Heavenly in reſpect of its Original, and more Excellent than the Body of any other Man. And that this was reputed no Hereſie among the Antients, I prove; becauſe *Hilarius*, one of the Fathers

of great Antiquity, and in high Esteem among these called the *Orthodox*, was of the same Judgment; namely, That both the Body and Soul of *Christ*, had a Nature more Excellent, than that of all other Men; although they had also, what belonged to the true Nature of Man, in all Essentials. 2. He chargeth me with the Heresie of *Apellis*, that said, *Christ* had an Airy Body, and Starry Flesh, that passed through the Virgin. To this I answer; That I have no where affirmed any such thing, nor such Words have I any where used: For the Flesh and Blood, whereof I speak, according to Scripture, that came down from Heaven, is neither of the Air nor Stars; but of a more excellent Substance, and that beyond all Compare: And also, that the Body which he did take of the Virgin, was a real Body of Flesh and Blood; as I have above declared. 3. He chargeth me with the Heresie of the *Manichees*, that said, *Christ* had an Imaginary Body. To this I answer; That I am altogether free of this Charge: For I affirm, That *Christ* hath no Imaginary Body; for his Body is Real and Substantial. Nor doth it prove, that *Christ* his Heavenly Body, is Imaginary, because it cannot be seen, or felt, or heard, by the outward Senses, as he reasoneth: For by the same reason, *God* himself should be no Real Being,

but

but only Imaginary; seeing *God*, who is a Spirit, cannot be seen, or felt, by the outward Senses. And thus wee see, what Spirit of Madness acteth this false Accuser; who seeking to fix upon me (but falsly) the Error of *Manicheisme*, falleth head-long himself into the Ditch of Gross *Atheisme*: For what grosser *Atheism* than this, to say, That *God* is no real Being, but only Imaginary; which is the Necessary Consequence of his Doctrine. 4. He chargeth me with the Heresie of *Apollinarius*, who is said to have affirmed, That *Christ* had no Soul distinct from the Godhead: The contrary of which, I have manifestly affirmed, and do still affirm. And when I say, The *Nismah* is the Word *Incarnate*, or Word *made Flesh*, I do not exclude the Soul of *Christ*: For if these Words (namely, the *Word made Flesh*) exclude the Soul of *Christ*, then by the perverse Reasoning of this Author, he maketh the Apostle *John* equally Guilty with me, of the Heresie of *Apollinarius*. And thus we may see, how commonly this Author falleth into the same Ditch, which he hath prepared for another; and sometimes into a worse. 5. He chargeth me with the Heresie of the *Nestorians*, who said, There were two Persons, as well as two Natures, in Christ. To this I answer; But I have no where said, That there are two Persons in

Christ; nor do I say, That there are two Christs, or two Sons of God, as the *Nestorians* affirmed. Moreover, whereas he saith, The *Quakers* hold, that there are Three Natures in Christ, if not Four: I answer, 1. But this was no Part of the *Nestorian Heresie*, if I had so affirmed: and therefore, instead of proving me a *Nestorian*, he but proveth himself a gross Lyar, Perverter, and Calumniator. But, 2. I answer, That I hold only, that there are but two Natures in Christ, Nature being taken (as it ought to be) in its full and intire Concept or Notion: For the Nature of Christ his Manhood, is still but one intire Nature of Man, although consisting of various Principles. And this the Author himself, must needs acknowledge, or then be guilty of his own Accusation: For, is not the Soul and Body of Man of distinct Natures, and yet they make up but one intire Nature of Man? And if he say, they are two distinct Natures, then Christ having these two Natures of Soul and Body; and also, being God, he hath, according to this Author, three Natures; which was the Accusation where-with he chargeth me, and yet is guilty of the same. 6. He chargeth me with the Heresie of the *Eutychians*, who gave the Divine Attributes to the Human Nature. To this I answer; That I have abundantly cleared my self of this, a-

bove;

bove; where I have ſhewed, that theſe Divine Attributes, of Omni-preſence, and Omni-ſcience, which belong to the Manhood of Chriſt, are neither the ſame, nor yet equal to theſe of the Godhead; and ſo, I confound not the Manhood and Godhead of Chriſt, but acknowledge them diſtinct Natures and Beings, forever inſeparably united together, after the moſt Perfect manner: whereas the *Eutychians* are ſaid to have confounded the Manhood and Godhead into one Nature.——

7. He chargeth me with the Hereſie of the *Ubiquitarians*, but whom he meaneth, he doth not expreſs: But for anſwer, by the *Ubiquitarians*, either he meaneth the *Eutichians*, or them called *Lutherans*; if the former, concerning them, I have anſwered already, upon the 6*th*. If the latter, namely the *Lutherans*, I have at large, in my Book diſcovered, how I do not hold the Ubiquity or Omnipreſence of Chriſt, after that abſurd and groſs manner, as they do, but after another way; that is, both according unto Scripture Teſtimonies, in many places, and is no wiſe repugnant unto right reaſon, but very agreeable thereunto: Although in the general, I do acknowledge, that I do agree with the Judgment of *Luther*, and thoſe that wrote the *Liber Concordiæ*, as touching that particular; and whereas I made uſe of ſome ex-

cellent teſtimonies, both out of *Luther* and *Liber Concordiæ*, for the Ubiquity, and Omnipreſence of Chriſt, this Author hath not ſo much as once named them, far leſs anſwered them.

And thus Reader, I have particularly replied unto all his falſe accuſations, and his beaſt with the Seven Heads, that he hath conjured out of the Sea of his troubled Imagination, I have eaſily ſlain, with a few eaſy and ſimple ſtrokes: and here it were but very Juſt, inſtead of his *Counterfeit Creed* of his own making, concerning what the *Quakers* believe of the Man Chriſt Jeſus, to draw up an account of his Atheiſtical and Blaſphemous Creed, concerning both God and Chriſt, which is truly his, and which he muſt needs own; either as his expreſs words, or as the genuine, and moſt neceſſary conſequences of his Words and Doctrine; and when I have ſo done, I ſhould be more Juſt unto him, than he has been unto me, who hath alleadged upon me many falſe things, which are neither my expreſs words, nor the true conſequences of my words; no, not after the remoteſt manner: But at preſent, I ſhall ſpare this pains, and refer the Reader to the places in my anſwer to his *Pamphlet*, where I have proved him manifeſtly guilty of Socinia-

cinianiſme, Arianiſme, Anthropomorphitiſme, Muggletoniſme, Judaiſme, Anti-Chriſtianiſme; and laſtly of groſs Atheiſme and Impiety; to which alſo, I could add Manicheiſme, Ebionitiſme, and Cerinthianiſme, withal whom the author of the *Pamphlet*, falſely called, the *Quakers Creed*, hath taken part, and for which he is juſtly reprovable.

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Some Teſtimonies out of *Hilarius*, concerning the Manhood of Chriſt, both as touching the Soul and Body: Who although he doth expreſly affirm, that Chriſt hath the true and whole nature, both of God and Man, yet he no leſs expreſly ſaith as followeth in his own words *lib.* 10. de Trinitate.

*SUum, rurſum panem eſſe dixit, ut per hoc quod deſcendens de cælis, panis eſt, non ex humana conceptione origo eſſe corporis exiſtimaretur, dum cæleſte eſſe corpus oſtenditur —— Et arguere nos ſolent Hæretici quod Chriſtum dicamus natum non noſtri corporis atque animæ hominem. —— Sed ut per ſe ſibi ſumpſit ex Virgine corpus, ita ex ſe ſibi animam ſumpſit, quæ*

*ntique nunquam ab homine gignentium, originibus prebetur. Si enim conceptum carnis niſi ex Deo Virgo non habuit, longe magis neceſſe eſt, anima corporis niſi ex Deo aliunde non fuerit —— at vero ſi Dominici corporis ſola iſta natura ſit, ut ſua virtute ſua anima feratur in humidis & inſiſtat in liquidis, et extructa tranſcurrat, quid per naturam humani corporis concepta ex Spiritu S. caro Judicatur?* And concerning the Soul of Chriſt, he further ſaith. *Naturæ hujus poteſtatem, Jam non dico metus, ſed nec infernæ ſedis regio eſt concludens, qua deſcendens ad inferos, a paradiſo non deſit, ſic ut & hominis filius loquens in terris, maneat & in Cælo. —— Non habet hunc metus corporalis penetrantem quidem inferos, ſed ubique Naturæ ſuæ virtute diſtentum & naturam hanc mundi Dominam, ac libertate Spiritualis virtutis immenſam, non ſibi terrore mortis, Gehennæ chaos vindicat, qua Paradiſi delicia carere non poſſunt.*

In Engliſh thus. 'Again, he ſaid, that he 'was bread; that by this, that he is bread, 'coming down from Heaven, the Original 'of his Body may not be eſteemed to be of 'Humane Conception, while it is ſhown to be 'a Heavenly Body ——— And the Hereticks 'uſe to accuſe us, becauſe we ſay, that Chriſt 'was born a man, having a Soul and Body 'not of our kind: but as by himſelf, he took

'to

'to himſelf a Body of the Virgin; ſo of him-
'ſelf, he took to himſelf, a Soul which is never
'to be acknowledged to have the ſame Origi-
'nals of them begotten of Man: for if the Virgin
'had the Conception of the fleſh, not of any
'other but God, it is much more needfull, that
'the Soul was not of any but of God.———
'But indeed, if that be the onely Nature of the
'Lords body, that by its own vertue, by its
'Soul it is carried upon the waters, and ſtan-
'deth upon the Floods, and being ſtruck at, can
'paſs through; why is the Fleſh conceived of the
'Holy Ghoſt, judged by the Nature of an *Hu-*
'*mane Body*? And concerning the Soul of Chriſt,
he further ſaith. 'The power of this Nature, now
'I ſay, not only fear, but the region of the infer-
'nal ſeat doth not contain; which deſcending
'into the Hells, is not abſent from Paradice; ſo
'that being the Son of *Man* ſpeaking in the
'earth, he doth remain in the Heavens. Bodily
'fear doth not take hold of him; that doth in-
'deed penetrate the hells, but is everywhere ex-
'tended, in the vertue of his own Nature; and
'the pit of Hell cannot claim to it ſelf by the
'Terrour of death, this Nature; that is, the La-
'dy of the world, & immenſe, or unmeaſurable
'in the liberty of Spiritual vertue; Which the
'delights of Paradice cannot want,

*Poſt-ſcript.*

# Post-script.

*SInce I wrote the Answer, aforesaid, to the* Pamphlet, *set out by a Nameless Author, called the* Quakers Creed, *&c. I have seen a sheet in print subscribed by* William Haworth, *a sort of Independent Teacher at* Hartford, *which he calls a* Winding-sheet *for the five* Hartford Quakers; *and in the said sheet, he refers the Reader to the aforesaid* Pamphlet, *called the* Quakers Creed, *for an answer to my Book,* The way cast up. *This gives me just ground to hold the said* William Haworth, *either to be the Author of the said* Pamphlet, *or at least an approver of it; and therefore all the Lies and Calumnies, and whatever other gross abuses, weaknesses, and impertinencies, and all the absurd, and blasphemous Assertions, which I have discovered in the said* Pamphlet, *are Chargeable upon him, and lye at his door. And whereas* William Haworth *saith, at the end of that sheet aforesaid, that* G. Keith *saith, Christ never was a man; this I charge upon him, as a most gross, and Notorious lye, and slander: I never spoke, wrote, nor thought, any such thing. It is strange, that the man has so far lost all sense of shame, to publish such a manifest lye in the sight of the world. Now, how truely, and uprightly I own*

*and*

*and believe, that Christ is both God and Man, my book called,* The way cast up, *is a sufficient witness; and this other Treatise, writ by me in answer to the lying* Pamphlet, *owned by him, is another. But it seemeth, he doth suppose, that such a Conclusion will follow by way of Consequence from my words, because I have affirmed in my book, that Christ the Heavenly Man, was from the beginning, even before* Adam, *the first Man, which was of the Earth, earthly. But this consequence I altogether deny, as false and unreasonable; for his being before he came in that body, doth no more infer, that he was not man in that body, than it doth infer, that a man ceaseth to be a man, or that the Soul of any Man ceaseth to have a being, when it is not in a Fleshly body: and if the having of a Fleshly Body be so Essential to the being of the Soul, (which is most principally the Man) so as the Soul cannot be, or subsist before the Fleshly Body; the same reason holds as much, that the Soul cannot subsist, or have a being, after the Fleshly Body is put off: and so by* W. Haworth *his Argument, the Soul of every man dyeth with the body, and hath no immortal Subsistance. Let him see, how he can clear himself of this, and many other absurdities, which he runneth himself into, by his foolish and inconsiderate way of reasoning.*

*And as for other things in that he calleth his* Winding Sheet, *which he chargeth upon the* Quakers, *as their Doctrines, and then upon some called* Quakers,

Quakers; *as that one ſhould ſay, that the Soul of man was the Devil, & that the Devil was made an offering for ſin; and another ſhould ſay, that Chriſt was a baſtard: Theſe falſe, and abominable Calumnies, have been ſo fully and ſufficiently anſwered above, by the ſaid five* Hartford *Friends; and eſpecially in their laſt, called the Malice of the Independent Agent again rebuked, that it is to no purpoſe to give any further reply. Nor is the evidence he giveth by proof of ſome witneſſes, of any more Authority than his own, who hath openly in the face of the world, diſcovered himſelf to be a lyer, and falſe accuſer; and can it be queſtioned, but he can find others like to himſelf, who becauſe of their deep malice, and prejudice againſt the Truth, make no more conſcience than himſelf, to bear falſe witneſs againſt the innocent?*

*Moreover, whereas theſe five Friends of* Hartford *did juſtly blame* W. H. *for Charging the whole people called* Quakers, *with any errour, that ſome one or other called a* Quaker, *may be ſuppoſed to have writ or aſſerted, ſet caſe any one had ſo writ, or aſſerted: And they Query further, Is it juſt, the Independent party ſhould be charged with the private Opinions of every one of them, becauſe they pretend all to one rule, the Scripture? ---The ſaid* W. H. *giveth only this bare and naked evaſion, in that he calleth his* Winding Sheet: *Should the* Independants *(ſaith he) hold Infallibiliy as you do, then might that party be Charged with*

all

*all the Religious Opinions, that any of them at any time vented. Unto which bare evasion, these Friends of* Hartford, *have given a sufficient reply, in* pag. 13. *of their last book: where among other things, they say; Such an absurdity was never the assertion of the people called* Quakers, *viz. That either every one pretending to be guided by the light within, or distinguished by the name* Quaker, *is therefore guided by the same light, in all discourses, or so to be owned by the said people. This which they have already said, is sufficient to overturn his evasion; as because the* Quakers *do all pretend an infallible Spirit, that therefore all must be acknowledged to have that infallible Spirit, and to be guided thereby; which doth no more follow, than that because all the Independants so called, pretend to one Rule, the Scripture; that therefore, all that they or any of them speak, write, or do, is according unto the Scripture; which instance of parity, they did bring in their foresaid answer,* pag. 13. *(Yet do not thereby grant, that any of the people called* Quakers, *are guilty of any such Blasphemous Doctrines as before cited.) To which* W. H. *hath made no reply; and therefore, it is returned upon him, as wholly unanswered: as also the whole substance of their last book, which* W. H. *hath not answered, nor indeed hath not so much as pretended, to give a particular answer, unto the greatest and most Principal part thereof. And therefore, these Friends see it not needful*

*to*

*to give any further anſwer, to what he calleth his* Winding Sheet, *until he give a particular anſwer to the ſeveral parts of their book; and they look upon his ſheet, to be no* Winding-Sheet *for them; but that it is an evidence, he hath ſpent all his ſtrength, and is as it were a dying man, that is no longer able to hold out in this controverſie: and that therefore, it may be more fitly called a* Winding-Sheet *for* VV. Haworth *himſelf, than for them.*

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# FINIS.

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